

THE AMBIYA OF ALLAH

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INTRODUCTION

***“And narrate to them the stories
(of the Ambiya and Auliya) so
that they reflect.”
(Qur’aan)***

***“Everything We narrate to you from
the stories of the Messengers is to
strengthen your heart. In these (stories)
have come the Truth (Haqq), Advice
(Naseehat) and a Reminder for the Mu’mineen.”
(Hood, Aayat 120)***

In these Verses Allah Ta’ala addresses our Nabi (Sallallahu alayhi wasallam). The stories of the Ambiya and Rusul of bygone times served the purpose of strengthening even the heart of Rasulullah (Sallallahu alayhi wasallam).

These stories fortify the hearts of the Mu’mineen by virtue of the spiritual blessings with which they are imbued. The stories of the Ambiya and the Auliya remind the Mu’mineen of the objective (*Maqsood*) of life on earth. These narratives slacken worldly ties, forge greater affinity and concern for the Akhirat, and draw the servant closer to his Rabb.

The firmness of resolve, the patience and the sufferings of the Ambiya (Alayhimus salaam) are narrated by Allah Ta'ala so that we gain inspiration to tread the Path leading to Allah Ta'ala – the Path which all the Ambiya (Alayhimus salaam) came to show.

While we, people of gross Imaani deficiency, are not expected to meticulously implement in practical life the extreme and lofty state of Zuhd (Austerity and Abstemiousness) of the Ambiya, the minimum and fundamental requisite is to walk in their Shadow and to meticulously follow the Sunnah of our Nabi Muhammad (Sallallahu alayhi wasallam) whose Ta'leem is the embodiment of all the virtues and excellences of all the Ambiya (Alayhimus salaam).

The Ambiya (Alayhimus salaam) were mocked, jeered, persecuted and tortured. Numerous of them were horribly put to death by the kuffaar. Their lives were one String of Sacrifices like a string of pearls. Worldly prosperity, wealth and luxury were bestowed to some Ambiya. They were exceptions to the general rule ordained by Allah Ta'ala for His Ambiya (Alayhimus salaam).

Thus, in addition to Nubuwwat, Allah Ta'ala bestowed kingdom to Nabi Sulaimaan (Alayhis salaam), and immense wealth to Nabi Ayyub (Alayhis salaam). But this was not the norm for the Ambiya (Alayhimus

salaam). The mission of the Ambiya was the *Maqsood* of the Aakhirah, not the Dunya which Rasulullah (Sallallahu alayhi wasallam) said is *jeefah* (carrion).

The Mu'mineen were not created for enjoying this worldly *jeefah*. That is why Rasulullah (Sallallahu alayhi wasallam) said:

“What is my relationship with this world? My similitude is that of a traveller on horseback in the desert resting in the shade of a tree. Then he departs (issuing forth into the desert, heading for his destination – home).”

Our destination and home is Jannat. The Ta'leem of the Ambiya (Alayhimus salaam) teaches us the method and the way of reaching home from whence we have come. Our ancestors, Hadhrat Aadam (Alayhis salaam) and Hadhrat Hawwaa (Alayhas salaam) were created in Jannat, and there too were we – entire mankind – created in our spiritual form from the back of our Father, Hadhrat Aadam (Alayhis salaam). Then the Pledge of Imaan was extracted from us by Allah Ta'ala Who asked: “Am I not your Rabb?” In unison we all – entire mankind – Muslim and kaafir – responded: “*Balaa!*” (Yes, O our Creator – You are our Rabb!)

The aim of reading these stories is not to wile away time. The objective is to achieve moral reformation for which these stories create the urge. Hadhrat Junaid

Baghdaadi (Rahmatullah alayh) said: “*The stories of the Auliya are among the armies of Allah.*”

Jamaadith Thaani 1443 – January 2022

**HADHRAT
NABI
ISAA
(ALAYHIS
SALAAM)**

PROLOGUE

HADHRAT SAYYIDAH MARYAM (ALAYHAS SALAAM)

Before commencing with the actual story of Hadhrat Nabi Isaa (Alayhis salaam), it is necessary to discuss his noble and wonderful mother, Hadhrat Sayyidah Maryam (Alayhas salaam).

In the Qur'aan Majeed Allah Ta'ala mentions that He has granted her a status higher and nobler than all the women of the world of her time. Allah Ta'ala has made Hadhrat Maryam a Sign of His Qudrat (Power) by her giving birth miraculously to Hadhrat Nabi Isaa (Alayhis salaam) without the natural agency of a father.

Hadhrat Sayyidah Maryam (alayhas salaam), the noble mother of Hadhrat Nabi Isaa (alayhis salaam), occupies one of the loftiest ranks of Divine Proximity. On the Day of Qiyaamah, at a certain juncture, an Angel will call: "All *Rijaal* come forward." The first person to step out from the crowds will be Sayyidah Maryam (Alayhas salaam). While the literal meaning of *rijaal* is 'men', in the terminology of the Aakhirat it will be reference to Auliya. The Qur'aan and Ahaadith speak glowingly of her.

About seven centuries or more, prior to the advent of Rasulullah (sallallahu alayhi wasallam), there was in the nation of Bani Israaeel an Aabid (i.e. a buzrug/pious person who devoted his life to the worship of Allah Ta'ala). His name was Imraan. By virtue of his profound piety he was appointed the Imaam of Musjidul Aqsa.

Hadhrat Imraan's wife, Sayyidah Hannah too was extremely pious. She was renowned for her Taqwa. The entire nation highly honoured and loved both husband and wife for their nobility and piety. Both husband and wife were from the progeny of Hadhrat Nabi Sulaimaan (alayhis salaam), and the roots of their lineal tree was Hadhrat Nabi Haaroun (alayhis salaam), the brother of Hadhrat Nabi Musaa (alayhis salaam).

However, Sayyidah Hannah felt sad because she was childless. She had an intense yearning for a child. Her desire for a child was intensely consuming. Her days were perpetually sad. She always supplicated to Allah Ta'ala for a child. Once while Sayyidah Hannah was relaxing in the yard of her home, her gaze fell on a bird which was affectionately feeding her chick. The love which the mother bird displayed towards her chick exercised a profound effect on Sayyidah Hannah. It intensified her sadness and yearning for a child. Restless and stricken with grief, she raised her hands

and supplicated (made dua with greater fervour). In her dua she supplicated:

"O Allah! Bestow to me also offspring as you have bestowed to the bird so that the child be the Noor (Light) and happiness of my heart."

This supplication which emanated from the innermost recess of Sayyidah Hannah's heart found its target of Divine Acceptance. Allah Ta'ala accepted her dua. Within a short while, Sayyidah Hannah perceived that she had conceived. There was no limit to her joy and delight. In her moments of ecstatic delight she made a vow to Allah Ta'ala: *"I shall dedicate (make Waqf) to Musjidul Aqsa the child that will be born to me."*

Dedicating a child for the service of Musjidul Aqsa was an act of the highest merit in the Deen of Bani Israaeel.

Sayyidah Hannah eagerly awaited the moment of her child's arrival. When the child was born, to her surprise, it was a girl. She had been under the impression that a boy would be born, hence her Vow of dedicating the child to the Musjid.

Despite her delight, the thought of not being able to fulfil her vow apprehended her with anxiety and uncertainty. She was extremely perplexed. How will she be able to honour the Pledge she had given to Allah

Ta'ala? "How can I now discharge the Vow I made to Allah Ta'ala? The baby is a girl!" The rule was that only males could be dedicated to the service of the Musjid. Dispelling her grief on this issue, a Voice from Allah Ta'ala said to her: "We have accepted your girl. Your family will gain greater honour and blessedness by virtue of this girl."

Sayyidah Hannah named her baby Maryam, and supplicated to Allah: "O Allah! Protect her and her offspring from every mischief of shaitaan." In the Suryaani (Syriac) language Maryam means *servant*. This name was selected for her in view of her being dedicated (made Waqf) for the service of Musjidul Aqsa.

Hadhrat Sayyidah Maryam (alayhas salaam) was born an orphan. Her father, Imraan had died during the pregnancy of her mother. According to another version, Sayyidah Maryam was orphaned during infancy. Sayyidah Hannah tended to her child with profound love and care. She left no stone unturned in her care for Sayyidah Maryam.

MARYAM ASSIGNED TO MASJIDUL AQSA

When Sayyidah Maryam reached the age when her mother's vow had to be discharged, there developed the dilemma of her guardianship. To whom should this sacred Trust (Amaanat) of Musjidul Aqsa be entrusted?

Several Aabideen who spent their lives in Musjidul Aqsa, eagerly volunteered to assume guardianship of Sayyidah Maryam. Among them, was also Nabi Zakariyya (alayhis salaam). He argued that it was his right to become her guardian because his wife was the maternal aunt of Sayyidah Maryam.

So enamoured were the Aabideen with Sayyidah Maryam, that they refused to accept Hadhrat Zakariyya's right of guardianship. Every one of the pious devotees of Musjidul Aqsa clamoured to take possession of this wonderful and sacred Amaanat. To resolve the dispute, it was decided to draw lots. Drawing lots was considered a valid way of resolving disputes in that era. In this method of drawing lots, pens made of bamboo were used. Some words of the Taurah were written on the pens which would be cast into the river. The pens would go with the flow of the water. However, the pen which flowed in the opposite direction indicated the winner.

All the devotees including Hadhrat Zakariyya (alayhis salaam) cast their pens in the river. This exercise was carried out thrice. Each time, the pen of Nabi Zakariyya (alayhis salaam) floated in the opposite direction. So he was the winner and custody of Sayyidah Maryam was awarded to him. Everyone was happy with this arrangement. They were convinced that custody of Sayyidah Maryam was by Divine decree.

Hadhrat Zakariyya (alayhis salaam) had prepared a room in Musjidul Aqsa for Sayyidah Maryam's stay. The rooms attached to the Musjid were called *mihraab*.

Caretakers of the Musjid as well as others who devoted themselves to worship would occupy these rooms.

During the day Sayyidah Maryam would engross herself in ibaadat, and every night Hadhrat Zakariyya (alayhis salaam) would take her to spend the night at his home. In the history of Musjidul Aqsa, this was the first occasion that a female had been dedicated to the service of the Musjid. All those who occupied the rooms in the Musjid were delighted by the presence of this wonderful child.

It was Hadhrat Zakariyya's daily routine to visit Sayyidah Maryam in her mihraab with food for her. Once he locked the door of Maryam's room and left. It so happened by Allah's Will that Hadhrat Zakariyya (Alayhis salaam) forgot about Maryam (Alayhas salaam) for three days. On the fourth day it occurred to him that he had locked Maryam in the room without any food provisions. What has happened to her? Perhaps she may even have died? With such fearful thoughts in his mind, he hurried to the Musjid. As he entered he was amazed to see a variety of fruit spread out in her room. Maryam was engaged in Salaat. Some of the fruits were not of the season. In surprise he

asked: "O Maryam! From where does this rizq come?" She replied: "It comes from Allah. He provides rizq in abundance to whomever He wishes."

Sayyidah Maryam had specific times for service to the Musjid. She would diligently fulfil her task of attending to the Musjid. After completing her duties, she would return to her mihraab and engross herself in ibaadat. So she passed her nights and day in the remembrance of Allah Ta'ala. Her lofty degree of Taqwa became proverbial in Bani Israaeel.

Hadhrat Zakariyya (alayhis salaam) at this time had reached very old age and he was childless. His wife too was beyond the age of child-bearing. However, when he observed the unseasonal fruit which Sayyidah Maryam was enjoying, he was reminded of the power of Allah Ta'ala. Nothing was impossible for Him. It occurred to him that just as Allah Ta'ala had the power to present Sayyidah Maryam with unseasonal fruit, so too does He have the power to grant him a child despite his old age and his wife's inability to bear. He therefore made dua for a son in whom the sacred Chain of Nubuwwat would be perpetuated. Allah Ta'ala informed him that soon a son would be born to him, whose name would be Yahya.

ISAA (Alayhis salaam)

"Remember, when the Angel said: 'O Maryam! Verily Allah gives you the glad tidings of a Kalimah (Word) from Him.

His name is Al-Maseeh Isaa, the Son of Maryam. Honoured will he be in this world and the Hereafter, and he will be of the Muqarribeen (those enjoying the loftiest stages of Divine Proximity).'"
(Aal-e-Imraan, aayat 45)

CONCEPTION OF THE BABY

One day, Sayyidah Maryam, for the purpose of greater seclusion and solitude, went to a remote corner of Musjidul Aqsa where she was completely hidden from sight. There in that cloister she was engrossed in ibaadat. Suddenly, she was surprised and shocked to see a man standing near to her. Overwhelmed by fear, she said: "If you have any fear for Allah, I seek refuge in Him from you."

In Bani Israaeel at that time was an immoral, faasiq goldsmith. He was notorious for his vice. Maryam (Alayhis salaam) gained the notion that the man in front of her was this faasiq whose name was Yusuf. Full of fear, she exclaimed: *"I seek refuge with Rahmaan (Allah) from you, if you do have fear (for Allah)."* However, the 'man' was not a human being. He was Hadhrat Jibraeel (alayhis salaam) who had appeared to

her in human form. He said: "Don't fear! I am not a human being. I am a Messenger from Allah. I come to give you the glad tidings of a son."

Flabbergasted, in utter astonishment, Sayyidah Maryam responded: "How shall I have a son. No man has ever touched me nor am I immoral." Hadhrat Jibrael (alayhis salaam) said: "So has your Rabb decreed, and so shall it be. He will make you and your son signs for mankind. The son will be a mercy from Allah. His name will be Isaa, the Rooh of Allah. He will be known as the Maseeh. He will be honourable in both worlds."

After Jibrael (alayhis salaam) had conveyed the glad tidings to Sayyidah Maryam, he blew on her. Almost simultaneous with the blowing of Jibrael (Alayhis salaam), came a voice from inside her body exclaiming: "Allah is One and I am His servant." Maryam engrossed herself in ibaadat. Night and day she shed tears profusely and engaged in ibaadat.

She did not divulge this episode to anyone. Sobbing with grief, anxiety and fear, she implored: "*O Allah! I shall be disgraced among the people and because of me, my mother too will be disgraced.*" After all, she was a young girl, hence despite her awareness of the reality as conveyed to her by Hadhrat Jibrael (Alayhis salaam), she was still apprehensive and fearful. After some time Sayyidah Maryam perceived that she was

pregnant. It was quite natural for her to become fearful and apprehensive.

The scandal which would erupt once her secret was revealed was weighing heavily on her. She will be reviled and slandered by the entire community. With each passing day, her concern and apprehension increased. The intensity of her fear and concern over what the community will say when her pregnancy is discovered, made her miserable. Despite her awareness of the assurance given to her by the Angel, it was just natural for this pious girl to be smitten by worry, fear and anxiety.

Ultimately her secret became known. Rumour and gossip were rife. The unmarried Maryam was pregnant! The Yahudi women initiated a slander campaign against her. However, Maryam remained silent. She did not utter a word in her defence. Her defence was assigned by her to Allah Ta'ala. She understood that whatever she would say to vindicate herself would be rejected with contempt. Thus, she suffered the slanders in silence and in tears.

When the time for delivery was imminent, she became desperate with fear and concern. The community will most certainly slander and revile her. She therefore resolved to surreptitiously depart from Musjidul Aqsa to seek refuge elsewhere. Thus, one day she quietly

without informing anyone left Musjidul Aqsa. Filled with grief and worry, the young pregnant Maryam with a mountain of worry and sadness, alone disappeared from the scene, seeking refuge in isolation. She went to a place called KooH Sarraah and also Baitul Laham, nine miles away from Musjidul Aqsa where she spent many happy and pious days being of service to the Musjid and in the remembrance of Allah Ta'ala. Today that place is called Bethlehem.

The lonely and grieving Sayyidah Maryam sat down on a sand dune in her place of refuge. Although she was aware that sooner or later the people will discover the reality, she resolved to keep her secret as long as she could possibly save herself from the slanders, curses and taunts of the people.

MARYAM'S MISERY AND GRIEF

A few hours after reaching Bethlehem, she experienced the pangs of labour. There was no one to comfort and aid her in her plight. Everyone can readily understand the heartache and grief this young holy girl must have suffered. The cumulative effect of the labour pains and the worry of the reaction of the community made her utterly miserable. In her loneliness and misery, with a broken heart, she cried out:

"Oh! Alas! I wish that I had died before this and that I was gone and forgotten."

This was a purely natural reaction of a most pious young woman smitten with agony induced by worries of a variety of kinds. While Allah Ta'ala subjects His beloved ones to severe trials, He never abandons them.

Suddenly she heard from the ground below her, a voice. She listened attentively, wondering who or what it could be. The Voice was saying:

“Maryam! Don't grieve! Your Rabb has created a fountain of water below you. Take hold of the branch of the date tree and shake it towards you, ripe and fresh dates will cascade on you. Eat, drink and cool your eyes on your baby.”

She understood that her Rabb's sympathy and aid were with her. She recognized the voice to be that of the same Angel who had informed her of her forthcoming baby. She was delighted that Hadhrat Jibrael (Alayhis salaam) had come to her rescue. It caused her grief to evaporate. When she looked, she recognized him and was heartened. His sight assuaged much of her grief. She was over-joyed.

When Maryam was instructed by Allah Ta'ala via Jibrael (Alayhis salaam) to pick dates from the tree, somewhat surprised she supplicated: “O Allah! When Hadhrat Zakariyya had locked me in and forgot about me for three days, You had provided for me provisions

without any effort by me. Now, although You can provide for me in the same way, I have to make an effort. What is the reason for this?" Allah Ta'ala responded: "On that occasion, you had no friend besides Me. Now, your heart is inclining to your baby. Therefore, you have to make some effort for your provisions."

The ways and wisdom of Allah Ta'ala are unfathomable to us. Divine Love demands total and perfect focus on Him. The slightest diversion in the Love of His Muqarrabeen (those extremely close to Him) brings in its wake a Divine Reprimand.

A slight digression for greater comprehensibility of Focus on Allah Ta'ala is the anecdote of a Shaikh who was travelling through the wilderness and desert. With him his only provisions were a small container and a length of rope for drawing water from some well along the journey. He had nothing else besides the small jug and rope.

After journeying for many days, he was overcome with thirst. At that very juncture he came by a well. He lowered his bucket with the rope into the well. As he was pulling the bucket, the rope broke and the bucket fell to the bottom of the deep well. The Shaikh stood aside sad and dejected.

Soon a buck appeared and looked into the well for water. As the buck stared into the well, the water miraculously gushed upwards, and with the rising water came the Shaikh's container which he retrieved. The buck drank to its satiation and left while the Shaikh now easily filled his container. However, he remained dejected. He supplicated to Allah Ta'ala: "O Allah! By You I do not have the worth of even a buck. For the buck You ordered the water to rise."

Came the Divine response: "The buck came with full trust in Me, while you came with trust in your rope and bucket."

This was the difference. The buck's dependence was totally, totally on Allah Ta'ala. It had no means for quenching its thirst with the water, so Allah Ta'ala attended to His creature without any material medium.

In a similar manner, after the birth of her baby, Sayyidah Maryam's attention was somewhat diverted from Allah Ta'ala to her most beautiful and wonderful baby who was a Sign of Allah Azza Wa Jal. He was no ordinary baby.

THE BABY IS BORN

The baby, Isaa (alayhis salaam), was born. The company of the Angel and the beauty of her baby for a while made her forget her worries and grief. After some

time, when the Angel had disappeared, her grief and worry resumed. With the Angel gone, she had no companion and no one who could sympathize with her – no one to lighten the mountain of grief on her. She will have to return to her community. What will they say? How shall she explain the baby to them? What will they say and do to her? While she was still ruminating and grieving, once again to her joy and delight, she saw the Angel appear. Jibraeel (alayhis salaam) instructed her:

"Maryam, when you return to your community, and they begin to interrogate you, do not respond. By means of signs indicate to them that you are fasting today, hence you will not speak to anyone. Indicate to them to refer their queries to the baby."

Encouraged by this revelation from Allah Ta'ala, Sayyidah Maryam, mustering up courage and cuddling her baby set off to return to her people. When the people saw her with the baby, they were shocked. Aghast and in anger they chided her: "O sister of Haaroon! Your father was not an evil man nor was your mother immoral." Haaroon refers to Nabi Haaroon (alayhis salaam), the brother of Nabi Musaa (alayhis salaam). Maryam's lineage links up with Nabi Haaroon (alayhis salaam).

Now, undaunted and full of confidence, knowing that Allah Ta'ala is with her and that the wonderful Angel was somewhere near to her, she did as instructed by the Angel. Thinking that she was mocking them, they retorted in anger: "How can we speak to an infant in the cradle?" Lo! As they spoke, suddenly, the infant, Isaa (alayhis salaam) amazingly said with great wondrous clarity:

"Verily, I am Abdullah (the Servant of Allah). Allah has given me the Kitaab (Injeel) and appointed me a Nabi. He has made me blessed wherever I may be. He has commanded me with Salaat and Zakaat as long as I am alive. And, He has commanded me with kindness to my mother. He has not made me a miserable oppressor. Peace was on me the day I was born and (peace will be) on me the day I die and the day I shall be resurrected to life."

SAYYIDAH MARYAM'S JOY WAS BOUNDLESS. BY THE COMMAND OF ALLAH TA'ALA, HER WONDERFUL BABY PROCLAIMED HER INNOCENCE AND ALSO HIS MISSION OF NUBUWWAT. ALL HER GRIEF DISAPPEARED. LET THE VILE PEOPLE SLANDER. IT NO LONGER MATTERED.

A NEW STAR

The very night that Nabi Isaa (Alayhis salaam) was born, there occurred a unique, wonderful phenomenon

in the skies. The emperor of Persia saw a new star in the sky. He summoned the astrologers and queried the new star. What could the explanation be? In bygone times astrology was a valid science. They informed the emperor that the new star conveyed the tiding of the birth of an illustrious soul who was born in the Land of Shaam. The emperor desiring to be associated with the Illustrious Soul for the acquisition of whatever spiritual benefits he would be imparting, dispatched a delegation with beautiful gifts to Shaam to enquire about the birth of this child, to locate him and to deliver the gifts.

On reaching Shaam, the delegation commenced the search. They explained to the people that they were in search of an infant who would in the future be the spiritual king. The Yahud reported this to their king, Herodus. The king called the delegation who explained their mission. Herodus was overcome with envy and fear. He viewed the Illustrious Soul, whoever he may be, as a threat to his kingdom and leadership. Nevertheless, he permitted the delegation to continue the search.

When the Persian delegation reached Baitul Maqdis they finally located Nabi Isaa (Alayhis salaam), the infant. According to their custom, they prostrated, then anointed the baby with a variety of perfumes. They remained for a few days. During their stay some members of the delegation dreamt that Herodus had

become the enemy of the Baby. Fearing harm for the Baby, they did not again visit Herodus, for he would surely ask about the location of the Baby. They decided to leave without informing the king. They set off directly to Persia.

Before leaving they informed Maryam (Alayhas salaam) of their dream and the danger they perceived for the baby. They advised her to take the baby to a place which was beyond the jurisdiction of Herodus. Maryam (Alayhas salaam) acting on their advice went with her Baby to Egypt where she left Nabi Isaa (Alayhis salaam) with some of her relatives. From there she went to Naasirah (Nazareth).

At this juncture it will be appropriate to elaborate on the evil designs of king Herodus. He was the one who had ordered the murder of Nabi Yahya (Alayhis salaam) at the behest of his lover. Nabi Yahya (Alayhis salaam) was perpetually overcome with grief and sadness. His shedding of tears was like a perennial stream. Once when he went missing, relatives and his father, Nabi Zakariyya (Alayhis salaam) set out in his search. Finally, Hadhrat Zakariyya (Alayhis salaam) found him in the forest sobbing. He said: "O my son! We all have been grieving over you while you are involved in sobbing and grief in this wilderness." Hadhrat Yahya (Alayhis salaam) responded: "O my father! You had mentioned to me that between Jannat

and Jahannam there is such a deep valley which cannot be traversed without shedding tears of fear for Allah Ta'ala." Hearing this, Nabi Zakariyya (Alayhis salaam) broke down sobbing.

When Nabi Isaa (Alayhis salaam) was thirteen years of age, his mother brought him back to Baitul Maqdis.

CLEANING THE GARMENTS

Isaa (Alayhis salaam) remained under the care of his mother while he was a minor (naabaaligh). However, people from Bani Israaeel would visit him daily, and he would recite the Tauraah to them. On reaching buloogh (puberty) Allah Ta'ala commanded Nabi Isaa to publically commence the Call towards Allah. This was the time when Nabi Yahya (Alayhis salaam) was murdered. The Yahud now rejected his Call, retorting that they would not abandon the Deen of Nabi Musaa (Alayhis salaam) to follow this 'fatherless' person.

Leaving the rebellious people, Nabi Isaa (Alayhis salaam) set out on a journey. He came to a group of men washing clothes. 'Why do you wash these garments?' They said: 'To clean them.' Nabi Isaa said: 'Wash and cleanse your hearts from kufr.' 'How should we do that?' Nabi Isaa said: 'Recite the Kalimah:

Laa ilaha il lallahu Isaa Ruhullah. '

All of them recited the Kalimah and joined Nabi Isaa (Alayhis salaam). They returned the clothes to the owners and became the Ansaar (Helpers of the Deen of Allah). They are known as the Hawaariyoon.

SOME MU'JIZAAT (MIRACLES)

Then Hadhrat Isaa (Alayhis salaam) went to the sea where he met a group of fishermen. When he proclaimed his Nubuwwat (Prophethood), they asked him to demonstrate some miracle to confirm the authenticity of his Nubuwwat. Nabi Isaa (Alayhis salaam), fashioned a bird with soil, blew on it and it came to life and flew away. Referring to this Mu'jizah, the Qur'aan Majeed says:

“...I fashion for you the form of a bird from sand, then I shall blow in it, and it will become a bird with the permission of Allah. And, I shall cure the one born blind, the leper and bring to life the dead with the permission of Allah. I shall inform you of what you have ate and what you have stored in your homes. Verily, in these (demonstrations) is a Sign for you if indeed you are Mu'mineen (Believers).”

(Aal Imraan, Aayat 49)

THE MAA-IDAHA

The fishermen then asked Nabi Isaa (Alayhis salaam) to supplicate to Allah Ta'ala to send down a *Maa'idah* (cloth/tablecloth) laden with food. Nabi Isaa

admonishing them advised them to fear Allah Ta'ala. He discouraged them from making such a demand. However, when they persisted, he went into the wilderness, raised his hands and supplicated to Allah Ta'ala to send down the requested *Maaidah*.

“Oh our Rabb! Send down from the heaven a Maaidah which will be an Eid for us – an Eid for our first ones and for our posterity, and a Sign from You. And grant us provision (rizq), for You are the Best of Raaziqeen (providers).”

Jibraeel (Alayhis salaam) appeared and informed Nabi Isaa that Allah Ta'ala will answer his supplication. The *Maaidah* shall be sent. But he warned that those who will be ungrateful will be severely punished. Responding to the dua of Nabi Isaa (Alayhis salaam), Allah Ta'ala said:

“Verily, I shall send it down to you. (But beware!) Whoever among you who commits kufr thereafter, then most certainly I shall inflict on him such a punishment which I shall not inflict on anyone in the worlds.”

Then the people beheld the wonderous unfolding of this Mu'jizah. There appeared from the sky a *Maaidah* laden with the bounties of Allah Ta'ala. Among the variety of foods, was a fried fish. The people said to Nabi Isaa (Alayhis salaam) to bring the fish to life. He

recited something and blew on the fish. By the command of Allah Ta'ala the fish became like an arrow, sprang to life into the crowd and killed 70 persons. Then Nabi Isaa (Alayhis salaam) made dua and the fish returned to its original fried state.

Nabi Isaa (Alayhis salaam) together with many people, including the poor and sick sat down to eat. However, the proud and arrogant ones did not eat. The poor who partook of the meal became wealthy. The blind regained vision, and the lepers were cured. Despite numerous people eating, the quantity of the food did not decrease. By the evening the *Maaidah* remained full with food. Then it returned to the heaven. The people stood staring at this wonderful enactment. Those who had abstained from the *Maaidah* on account of their pride, were now regretful for having been deprived of the heavenly provisions.

By the command of Allah Ta'ala, the *Maaidah* returned the next day. On this day, 70,000 persons, the rich, the poor and the pious – all participated. Despite this large number of people eating, the food did not decrease at all. Whatever people had desired, was found on the *Maaidah*. During the evening the *Maaidah* again took its flight to the heaven, and returned on the third day. The entire populace of the city partook of the food.

Among Bani Israaeel, some accepted Imaan while others did not. Those who committed kufr by refusing to accept Imaan were disfigured and transformed into swines. Seven hundred were transformed into pigs.

THE FOX

One day Hadhrat Isaa (Alayhis salaam) together with his *Hawaariyeen* (companions) went into the wilderness where they saw a fox. Nabi Isaa (Alayhis salaam) asked the fox: "From whence do you come?" The fox responded: "I came from my home and am heading to my other home." Nabi Isaa (Alayhis salaam) commented: "There is no home for Isaa, the son of Maryam."

His companions said: "O Rasool of Allah! If you so desire, we shall construct a house for you." Nabi Isaa (Alayhis salaam) said: "I have no wealth." They said: "We shall give you wealth." Nabi Isaa (Alayhis salaam) said: "O my Companions! Build the house where I say it should be built." The next day, the people brought much wealth and presented it to Nabi Isaa (Alayhis salaam). He said: "Come with me, I shall show you where to build the house."

He took them to the sea shore where the waves would break, and said: "*Build for me the house here.*" They said: "How can a house be built on this fearful spot where the waves are crashing?" Nabi Isaa (Alayhis

salaam) said: “O my Friends! Know that this world is also a fearful abode. Everyone is buffeted by waves in this abode. No one remained and no one shall remain. There is no benefit constructing homes on earth. Construct homes in the Akhirat where there will be everlasting endurance.”

THE PIOUS LADY

Once, a pious woman lit the fire to heat some bread. After igniting the fire, it was time for Namaaz. She left the fire and engaged in Namaaz. After completing her Namaaz she saw her baby playing happily in the fire. She quickly retrieved him from the fire and narrated the episode to her husband. Her husband went and narrated it to Nabi Isaa (Alayhis salaam). He instructed the man to bring his wife. When the woman came, Nabi Isaa (Alayhis salaam) asked: “What do you do so pleasing to Allah Ta’ala Who has granted you this status that the fire became cool for your baby?” The woman said: “Allah is Aalimul Ghaib (The Knower of the Unseen). I am not aware of anything except four things: I am grateful for the bounties He bestows to us. I patiently bear the calamities He afflicts us with. I am pleased with whatever He is pleased. I give preference to the deeds of the Hereafter over the deeds of this world even if I should lose the worldly benefit.”

On hearing this, Nabi Isaa (Alayhis salaam) said: “This is the reason for the protection. If she had been a male, she would have been the recipient of *Wahi*.”

NOOR FROM THE GRAVE

One day Hadhrat Nabi Isaa (Alayhis salaam) while passing through the Qabrustaan saw a wonderful *Noor* (celestial light) radiating from a grave. Nabi Isaa (Alayhis salaam) supplicated to Allah Ta’ala to restore the inmate of the grave to life as he was eager to know the reason for the emission of such brilliance from his grave. The grave split open and a man clad with a sheet of *Noor* emerged. Nabi Isaa (Alayhis salaam) enquired: “*In exchange for what deed did you receive this splendor?*” The Inmate of the Grave said: “*I had a pious son in the world who used to supplicate on my behalf. Allah Ta’ala accepted his dua and forgave all my sins, hence Allah Ta’ala bestowed His mercy to me.*”

Nabi Isaa (Alayhis salaam) commented: “*It is true. The duas of sons and daughters for their parents are readily accepted.*”

KING JAMJAAH

Once Nabi Isaa (Alayhis salaam) whilst journeying through the wilderness came upon a decomposing human skull. He supplicated to Allah Ta’ala to restore the person of the skull to life as he (Nabi Isaa) was

eager to converse with him. Nabi Isaa (Alayhis salaam) wondered of the person's sin which had warranted his skull to be de-sanctified in this manner. Came the Divine Voice: 'O Isaa! Address the skull, it will speak.' Nabi Isaa (Alayhis salaam) said to the skull: 'O Skull! With the permission of Allah speak to me.' Thereupon the skull proclaimed: "*Ash-hadual laailaaha il lallaahu wa-ashadu anna Isaa Roohullaah. (I testify that there is no deity except Allah, and I testify that verily, Isaa is the Rooh of Allah.)*" O Isaa! Ask whatever you wish to." Nabi Isaa asked:

"Were you a male or a female? Were you fortunate or unfortunate, poor or wealthy, pious or evil? Were you of high or low stature? Were you miserly or generous? What is your name?" The skull spoke: "O Roohullah! I was a king. My name is Jamjaah and I was a very generous person. I was fortunate and accepted by all. I was pious and of high stature. Many kings were my vassals. I owned abundant wealth and kingdom. I was always in prosperity and had no grief or worry.

I had five thousand young handsome slaves, all donning red uniforms and 5000 young handsome slaves donning white uniforms, standing ready with swords on my left and right sides. And another 5000 slaves who were expert musicians and singers; 5000 slaves were in my service at my beck and call. I had a thousand beautiful slave girls who were expert singers. Another thousand

beautiful slave girls were expert dancers. O Messenger of Allah! If I elaborate more on my splendour and glory, you will be astonished.

My reign extend from the east to the west. You will marvel if I explain my wars. No one had the power to oppose me. I reigned for four hundred years. Daily I fed and clothed thousands of poor. But my great misfortune was that I did not recognize my Creator. I was an idol-worshipper.”

Nabi Isaa (Alayhis salaam) asked: “How long ago did you flourish? In what condition did you die? What was the form and appearance of Malakul Maut?”

The Skull said: “O Messenger of Allah! I lived a hundred years ago. One day I was overcome by extreme heat. My body became weak and limp. I instructed my ministers to bring the physicians to tend to me. Numerous physicians were my servants. The physicians came and prescribed, but their remedies were of no avail. My condition steadily deteriorated. On the fifth day, I was in complete misery. My tongue was sealed, unable to speak, and my face blackened. My body began to shiver uncontrollably. My vision departed. I drifted into unconsciousness. During this state of the pangs of death, I heard a voice proclaiming: “Take hold of the soul of Jamjaah and cast it into Jahannam.” A moment thereafter appeared Malakul

Maut in the most hideous and fearful form. His head was in the sky. He was a massive giant whose ugly form drove me insane with terror. He had several heads. Fear constrained me to cry and plead, but it was of no avail.”

Nabi Isaa (Alayhis salaam) interjected: “O Jamjaah! Did you ask Malakul Maut why he had so many mouths?” Jamjaah said: “Yes, I did ask. He explained that with the mouth in front, he extracts the souls of the Mu’mineen. With mouth on the right, he extracts the souls of the inhabitants of the heavens. With the mouths on the left and behind, he extracts the souls of the kuffaar and mushrikeen.”

Nabi Isaa (Alayhis salaam): “How did you feel the pangs of death?”

Jamjaah: “I saw a number of Angels with Izraaeel (Malakul Maut). Some had hammers of fire; some had knives; some had swords and some had fiercely burning flames. All of this was cast onto my body. There was never a fire whose heat was so intense. Then they began to harshly extract my soul. I cried, groaned and wailed. In sheer terror and desperation I blurted out saying that in exchange for my freedom they can have all my wealth and kingdom. However, their response was such a violent slap on my face that all the joints in my body separated. It was like being struck by a thousand

swords. I died with agony and in excruciating pain which is inexplicable.

Then I was buried. Munkar and Nakeer appeared in my grave. Their hideous sight drove me to insanity. When they asked: *“Who is your Rabb!”* Insane with fear, I said: *“You are my Lord.”* As I uttered this, they struck me with steel hammers. The entire earth under me shook. Then they asked: *“What was your Deen?”* Insane with fear, my tongue could not move. Again they struck me with a fiery steel hammer. Then they said: *“The Wrath of Allah is on those who consume His provisions and worship others.”*

Then the grave began crushing me. The ground spoke: *“O enemy of Allah! For ages you lived on my surface and remained in Kufr. Now you have come to me. I shall now teach you the Right of Allah.”*

My body was being crushed by the grave from side to side. Death was on all sides, but I could not die. The earth proclaimed to me: *“O Enemy of Allah! I shall now teach you what the Rights of Allah are.”* Then there appeared two hideously looking Angels donning black garments. These two took my soul to the Arsh of Allah Ta’ala. I gained some hope, thinking that I was being taken to the mercy of Allah.

There were four lesser thrones of precious stones by the Arsh. Ibraaheem Khalilullah was seated on the one throne, on the second was Musaa Kaleemullah, and on the third was Muhammad Habeebullah (Sallallahu alayhi wasallam).

On the fourth throne was the Angel Maalik, the Caretaker of Jahannam. Fire, chains and a variety of instruments of chastisement were by him. I was taken to Maalik. I was then severely punished, enchained. My skin was peeled from my body and I was cast in the midst of serpents and scorpions. Then I was cast into Jahannam. My mouth was sealed. I was unable to emit a single sound. I was encased in a steel coffin. Today I heard a Voice from the Arsh commanding that I be removed from the coffin and cast in the pathway of Nabi Isaa (Alayhis salaam). It was said that this was in lieu of my good deeds on earth.”

Allah Ta’ala informed Nabi Isaa (Alayhis salaam) that He had decreed in the realm of eternity that He would restore Jamjaah to life after Nabi Isaa makes dua for him. After Nabi Isaa (Alayhis salaam) supplicated to Allah Ta’ala, he (Nabi Isaa) with the permission of Allah Ta’ala commanded Jamjaah to come to life. Jamjaah was then restored to life. He lived for 80 years passing night and day in the worship of Allah Ta’ala.

NABI ISAA'S ZUHD

Once in one of his sojourns through the wilderness, Hadhrat Nabi Isaa (Alayhis salaam) had taken with him a mug for drinking water and a comb for his long hair. As he walked, it occurred to him that the mug was a cumbersome worldly object. He said to himself: 'If I cup the palm of my hand, it will serve the purpose of the mug.' Thus, he left the mug at the side of the road. A short while later, he thought that the comb too was cumbersome. With the fingers of his hand, he could comb his hair. Thus, he discarded the comb as well.

THE BLESSINGS OF THE NAME OF ALLAH TA'ALA

Once when Nabi Isaa (Alayhis salaam) was passing by a grave, he perceived that the inmate was under severe punishment. Grieved by the suffering of the inmate of the grave, Nabi Isaa (Alayhis salaam) resolved to make Dua of Maghfirat (seeking forgiveness) for the punished one. With this intention he renewed his wudhu. Then, even before he could begin with his Dua, he perceived that the punishment had completely ceased.

Very much surprised, he supplicated to Allah Ta'ala to be informed of the reason for the cessation of the punishment although there was no deed of virtue which the deceased could perform for gaining forgiveness. Allah Ta'ala revealed to Nabi Isaa (Alayhis salaam)

that the inmate of the grave was a notoriously evil person hence the punishment. When he had died, he had left behind an infant.

The infant had now become of the age to be taken to an Ustaadh for ta'leem. The mother left the child by an Ustaadh. Commencing the ta'leem, the Ustaadh said to the boy to recite '*Bismillaahir Rahmaanir Raheem*'. The moment the boy said: "*Bismillaah...*", Allah Ta'ala ceased the punishment. The boy had not yet completed the whole Tasmiah, but just on the mention of Allah's Name, the punishment was terminated. By virtue of the thawaab of having recited the Name of Allah Ta'ala, the father was forgiven and the punishment ended. Such is the barkat of the Name of Allah Ta'ala.

THE DEMISE OF HADHRAT MARYAM (ALAYHAS SALAAM)

Nabi Isaa (Alayhis salaam) was on a journey from Baitul Maqdis to the Land of Shaam together with his mother, Hadhrat Maryam (Alayhas salaam). Along the journey she became ill. She asked Nabi Isaa to obtain for her a certain herb which grew in the wilderness. Whilst he went in search of the herb, Hadhrat Maryam (Alayhas salaam) passed away. Immediately a group of Houris from Jannat arrived to give her ghusl. She was clad with a kafan from heaven and buried on the same spot.

When Nabi Isaa (Alayhis salaam) returned, he did not find his mother. He called her twice. But there was no response. The third time he called, he heard his mother responding: *“Labbaik! O my son, why are you calling me?”* Nabi Isaa (Alayhis salaam) said: *“I have called thrice. Where were you, O my Mother?”*

Maryam (Alayhas salaam) said: *“The first time you called, I was in Jannatul Firdaus (the Highest Jannat). When you called the second time, I was by Sidratul Muntaha. At the third call, I descended to the first Heaven to answer you.”* Nabi Isaa (Alayhis salaam) said: *“O Mother, explain to me what had transpired with you.”* She said:

“What greater fortune is there than Allah Ta’ala granting Jannatul Firdaus to someone?” After narrating to him her state, Nabi Isaa (Alayhis salaam) returned to Baitul Maqdis and continued with his mission of Nubuwwat calling people to Allah Ta’ala.

THE SABBATH

One day whilst seated on the mimbar of the Musjid, Nabi Isaa (Alayhis salaam) informed the people that Allah Ta’ala has revealed that henceforth the Sabbath (i.e. Saturday) which was the holy day according to the Tauraah has now been abrogated and Sunday has been decreed to be the holy day. The people refused to

accept this change, accusing Nabi Isaa (Alayhis salaam) of abrogating the Shariah of Nabi Musaa (Alayhis salaam). When the dissenters resolved to kill Nabi Isaa (Alayhis salaam), the true Mu'mineen warned them of the Wrath of Allah Ta'ala. They were reminded of Allah's Wrath when they had killed Nabi Zakariyya (Alayhis salaam). They urged the people to repent and seek refuge with Allah Ta'ala from Jahannam. However, the kuffaar were determined to kill Nabi Isaa (Alayhis salaam). Allah Ta'ala foiled all their evil schemes of killing Nabi Isaa (Alayhis salaam).

THE QUR'AAN

Thereafter a group of Mu'mineen would constantly be with Nabi Isaa (Alayhis salaam). They would not leave him alone. A lady who saw Nabi Isaa (Alayhis salaam) constantly in the company of the Hawaariyyoon (his companions) asked them why did they believe that he was the true Nabi of Allah. They said: "Isaa Maseeh is the Rasool of Allah. He restores the dead to life; cures the blind, the lame and the leper." The woman responded: "Blessed is the woman who had borne this Rasool." On hearing this comment, Nabi Isaa (Alayhis salaam) commented:

"Blessed is the Ummah of that Nabi who will recite the Qur'aan." The woman asked: "O Messenger of Allah! What is the Qur'aan?" He said: "The Qur'aan is the Scripture which Allah will reveal to His Final Nabi

Muhammad Mustapha (Sallallahu alayhi wasallam). In his Ummah will be Huffaaz of the Qur'aan while the Scriptures of other Ambiya were not memorized.”

THE PLOT OF THE YAHUD

When the Yahud were informed that Nabi Isaa (Alayhis salaam) had predicted the arrival of a Nabi who will abrogate the Tauraah and the Shariat of Nabi Musaa (Alayhis salaam), they determined to kill him. In collaboration with the kaafir king of the time, the Yahud formulated their plot to kill Nabi Isaa (Alayhis salaam).

Nabi Isaa (Alayhis salaam) together with his Hawaariyyeen went into a house called Ainus Sulook. The Yahood besieged this house. The chief of the Yahud was Shu-yoo'. He entered the house first in search of Nabi Isaa (Alayhis salaam). Meanwhile Hadhrat Jibraeel (Alayhis salaam) appeared and removed Nabi Isaa (Alayhis salaam) through the roof. He was taken to the fourth Heaven where he is to this day. There he will remain until the time arrives for his return to this world during the Khilaafate of Hadhrat Mahdi (Alayhis salaam).

Allah Ta'ala changed the appearance of Shu-yoo' to resemble Nabi Isaa (Alayhis salaam). When there was a delay in him emerging from the house, the other Yahud entered and apprehended him. All his pleas went in

vain. He tried his best to convince them of his identity. Then they asked: “If you are Shu-yoo’, then where is Isaa? And, if you are Isaa, then where is Shu-yoo’?” All of them were cast into confusion. They decided that he was Nabi Isaa (Alayhis salaam), hence they took him without realizing that Nabi Isaa (Alayhis salaam) was raised into the heavens. It was Shu-yoo’ whom they crucified believing him to be Nabi Isaa (Alayhis salaam).

Recounting the confusion of the Yahud and declaring the protection of Nabi Isaa (Alayhis salaam) by Allah Ta’ala, the Qur’aan Majeed states:

*“They (the Yahud) plotted and Allah too plotted.
Allah is the best of plotters.”
(Aal-e-Imraan Aayat 54)*

*“O Isaa! Verily, I shall take and lift you to Me, and I
shall exonerate you (of the slanders) of the Kaafireen.”
(Aal-e-Imraan Aayat 55)*

Allah Ta’ala had foiled their conspiracy to kill Nabi Isaa (Alayhis salaam). The Yahud had plotted a variety of schemes against Nabi Isaa (Alayhis salaam). They had enlisted the support of their king Herodus whom they convinced that Nabi Isaa (Alayhis salaam) was a heretic, a false claimant of Nubuwwat and that he

abrogated the Tauraah and the Shariat of Nabi Musaa (Alayhis salaam).

Herodus, from the very inception of the birth of Nabi Isaa (Alayhis salaam) had harboured fear and enmity for him. He therefore quickly approved of the plot to kill Nabi Isaa (Alayhis salaam). But the plot rebounded on them.

Refuting the contention of having killed Nabi Isaa (Alayhis salaam), the Qur'aan Majeed says:

“(The Yahud said): ‘Verily, we have killed Isaa, the son of Maryam, The Messenger of Allah.’ However, they never killed him nor crucified him, but the issue was made confusing for them. Those who disputed in this matter (of Nabi Isaa), are most certainly in doubt (and confusion). They have no knowledge regarding this. They follow only conjecture. Most certainly, they never killed him. On the contrary, Allah lifted him (Nabi Isaa) unto Himself. Allah is The Mighty, The Wise.”
(An-Nisaa', 157 and 158)

Nabi Isaa (Alayhis salaam) was lifted with his physical body into the Heavens where he is to this day in the Fourth Heaven among the Malaaikeh. There he will remain until the time comes for his return to earth during the Khilaafate of Hadhrat Mahdi (Alayhis salaam).

When Nabi Isaa (Alayhis salaam) had perceived that the Yahud were about to execute their plot to kill him, he assembled his Hawaariyyeen (Companions). Iblees informed the Yahud plotters, whose task it was to kill Nabi Isaa (Alayhis salaam), of the meeting of Nabi Isaa and his Companions. The house wherein they were was besieged by a very large group of Yahud.

Inside the house, Nabi Isaa (Alayhis salaam) said to his Hawaari: “Is there any one among you prepared to go outside and be killed, then be with me in Jannat?”

One of the Hawaari volunteered. Nabi Isaa (Alayhis salaam) presented his kurtah and amaamah to him. Then Nabi Isaa (Alayhis salaam) by way of Mu’jizah (miraculously) imposed his own appearance on this Companion. When he emerged from the house, the Yahud apprehended him. He was then executed on the cross. This is one version pertaining to the killing of a man who had resembled Nabi Isaa (Alayhis salaam).

The other view is that the one who was killed was one of the Yahud plotters. They had killed their own man who had entered the house. His appearance was then changed to resemble Nabi Isaa (Alayhis salaam). Allah knows best.

The Qur’aan does not narrate the details of this episode. It only categorically refutes the claim of Nabi Isaa

(Alayhis salaam) having been crucified and killed. Only Allah Ta'ala is aware of the correct version and details. There is however, certitude regarding the substitution version. Since the Yahud themselves had made different claims, there is this conflict regarding the true version.

According to some narrations, after the Yahud had killed their own man, they disputed among themselves. Some argued that while the face of the killed man resembled the face of Nabi Isaa (Alayhis salaam), there was no resemblance in the rest of his body. If the slain man was indeed Isaa (Alayhis salaam), what has happened to their own man who was nowhere to be found? If he, the slain man, is one of them, then what has happened to Nabi Isaa (Alayhis salaam)? They were confounded and cast into doubt and confusion, hence conflicting claims and theories were conjectured. It is to this confusion that the Qur'aan refers.

The confusion of the Ahl-e-Kitaab (Yahud and Nasaraa) will be eliminated only when Nabi Isaa (Alayhis salaam) returns to earth in close proximity to Qiyaamah. Referring to the elimination of their confusion, the Qur'aan Majeed states:

“There is none from among the Ahl-e-Kitaab, but he will believe in him (Isaa) before his death.”

(An-Nisaa', Aayat 159)

This Aayat has two explanations. One tafseer is that the pronoun ‘his’ in the phrase, ‘his death’, refers to the people of Ahl-e-Kitaab. That is, before every Yahudi and Nasraani dies, (that is, moments prior to his death), the truth pertaining to Nabi Isaa (Alayhis salaam) will be revealed to him. But belief at that time will be of no avail. It will not be valid.

The other tafseer which is corroborated by authentic Ahaadith, is that before *his (Isaa’s)* death, every one of the Ahl-e-Kitaab of that era will believe in him. The Yahud who had hitherto categorically rejected his Nubuwwat will accept the Truth, and the Nasaara will renounce their false, corrupt beliefs and enter into the fold of Islam. In this regard, Hadhrat Abu Hurairah (Radhiyallahu anhu) narrated that Rasulullah (Sallallahu alayhi wasallam) said:

“Most assuredly, the Son of Maryam will descend (from heaven) as a just ruler. He will slay Dajjaal. He will kill pigs and break crosses. Sajdah (Ibaadat) will then be for only Allah, Rabbul Aalameen. Recite, if you wish (the Qur’aanic Aayat):

‘And, there is none among the Ahl-e-Kitaab, but he will believe in him (Isaa) before his (Isaa’s) death.’

Then someone asked: “*The death of Isaa?*” That is, does the Aayat refer to the death of Nabi Isaa (Alayhis salaam), and that every one of the Ahl-e-Kitaab will believe in him before his (Isaa’s) death. Hadhrat Abu

Hurairah (Radhiyallahu anhu) confirming this, said thrice: “*(Yes) the death of Isaa.*” This further confirms that Nabi Isaa (Alayhis salaam) is still alive, and that he will die only after he has accomplished the mission for which Allah Ta’ala will send him back to earth.

The following Aayat 61 in Surah Zukhruf also supports this tafseer:

“Verily, he (Isaa) is a Sign of the Hour (of Qiyaamah). Therefore, do not doubt the Hour, and follow me (i.e. Rasulullah – Sallallahu alayhi wasallam).”

Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) also confirms that the pronoun ‘he’ mentioned in this Aayat of Surah Zukhruf, refers to Nabi Isaa (Alayhis salaam).

A LIVING HAWAARI (SAHAABI) OF NABI ISAA (ALAYHIS SALAAM)

During the Khilaafat (Reign) of Hadhrat Umar (radhiyallahu anhu), the army of Islam reached Mt. Halwaan in Iraq at the time of Asr. The Muath-thin proclaimed the Athaan. When the Muath-thin recited: “*Allaahu Akbar!*”, a voice from within the mountain responded: “*La qad kab barta kabeeran*” (*Verily, you have proclaimed a mighty Takbeer*). When the Muath-thin recited: “*Ash-haduanna Muhammadar Rasulullaah*”, the voice responded: “*He is the Nabi*

about whom Hadhrat Isaa (alayhis salaam) delivered to us glad tidings.”

The Voice responded to every statement of the Muaththin. At the ending of the Athaan, the astonished Sahaabah addressing the Voice of the unseen being, said: “O Being! May the mercy of Allah be on you. Are you an Angel or a Jinn or some other slave of Allah? You have transmitted your voice to us. Now reveal yourself. We are the Sahaabah of Rasulullah (sallallahu alayhi wasallam) and the army of Hadhrat Umar (radhiyallahu anhu).”

Observing a wonderful scene, the Sahaabah were astounded to see the mountain split, and in the same way as the miraculous Camel of Nabi Saalih (alayhis salaam) had emerged from the mountain which had split open, there emerged from Mount Halwaan, a noble man of extreme old age. He made Salaam and said: “I am from the tribe of Bin Barthamla (a tribe of Bani Israaeel) and a Companion of Hadhrat Isaa (alayhis salaam). He had ordered me to take up residence in this mountain. He had made Dua to Allah Ta’ala to grant me life until he descends from the heaven. Convey my Salaams to Umar Ibn Khattaab.” He then promptly disappeared into thin air. Despite numerous searches undertaken, the Sahaabah were unable to locate him. Allah’s Qudrat and mysteries are indeed marvellous. That Sahaabi of Hadhrat Isaa (alayhis salaam) is today

well over 2000 years old and will join Hadhrat Isaa (alayhis salaam) when he appears on earth.

ASSOCIATES IN BAATIL

Once Hadhrat Isaa (alayhis salaam) together with his Hawariyyeen (Companions) passed by a village. Everything was in ruins and desolate. Human skeletons were lying all over the show. Hadhrat Isaa (alayhis salaam) said to the Hawariyyeen that these people were destroyed by the Wrath of Allah Ta'ala. The Companions wished to know more of the condition of the destroyed people. Hadhrat Isaa (alayhis salaam) made dua to Allah Ta'ala. He was instructed to call the skeletons during the night time. During the night, Hadhrat Isaa (alayhis salaam) mounted a small hill and called out:

“O people of the village!” Someone from the village responded: “What is your command, O Roohullaah!”

Nabi Isaa: What is the state of your people?

Skeleton: One night we were sleeping well. Suddenly in the morning we were dumped into Jahannum.

Nabi Isaa: What is the reason?

Skeleton: We were engrossed in the love of the world and followed the transgressors.

Nabi Isaa: To what extent did you love the world?

Skeleton: As much as a baby loves its mother. When the mother appears, the baby becomes happy and when the mother disappears the baby grieves and cries.

Nabi Isaa: Why do your companions not speak?

Skeleton: There are reins of fire on their mouths and the Angels are pulling at these reins. These Angels are of foul temper.

Nabi Isaa: How do you then speak?

Skeleton: I was not one of them. But, since I associated with them the punishment overtook me too. Now I have been hung up on the brink of Jahannum. I do not know if I will be saved or flung into the Fire.” (Nazhatul Basaateen)

CRYING AND SMILING

Hadhrat Nabi Isaa (alayhis salaam) and Hadhrat Nabi Yahya (alayhis salaam) were contemporaries. Hadhrat Yahya (alayhis salaam) was the cousin of Hadhrat Maryam (alayhas salaam). He was therefore the uncle of Nabi Isaa (alayhis salaam). There was a vast difference in the temperament of these two great Nabis. While Nabi Isaa (alayhis salaam) was always smiling, Hadhrat Yahya (alayhis salaam) was always crying.

One day when the two met, Hadhrat Isaa (alayhis salaam) said to Hadhrat Yahya (alayhis salaam): “O Yahya! Have you lost all hope in the mercy of Allah? Your crying never ceases.” Hadhrat Yahya (alayhis salaam) said: “O Isaa! Are you completely at ease regarding the Wrath of Allah Ta’ala, therefore you smile forever?”

Allah Ta'ala sent an Angel to arbitrate in the dispute. The Angel said: "O Isaa! In public remain as you are (i.e. keep smiling). But in seclusion be crying like Yahya." Then the Angel said to Nabi Yahya (alayhis salaam): "O Yahya! In seclusion do as you are doing now (i.e. cry much). But, in public smile (like Nabi Isaa) so that people do not despair in the mercy of Allah."

NABI ISAA'S REFUGE

Once along his travels through the wilderness, Hadhrat Nabi Isaa (alayhis salaam) was caught in a fierce storm. It was raining in torrents. Thunder and lightning were striking all around. While Nabi Isaa (alayhis salaam) was searching for a place to shelter, he observed a tent in the distance. On reaching the tent, he saw a woman inside. He turned and went away.

Soon Nabi Isaa (alayhis salaam) saw a cave. When he reached the cave, he saw a lion inside. Patting the lion on the head, Nabi Isaa (alayhis salaam) supplicated: 'O Allah! You have made a place of refuge for everything, but for me.' Allah Ta'ala sent *Wahi (Revelation)* to him, saying: "Your refuge is in the Abode of my Mercy. On the Day of Qiyaamah, I shall marry you to a hundred Houris (Damsels of Jannat) whom I have created with My own Hands. For your waleemah (wedding feast) I shall feed people for a period of 4000 years. Each day of these years will be the equivalent of the entire life-

span of the earth. I shall order an announcer to proclaim: ‘Where are all the people of abstinence (the Zaahideen) of the world? Attend the waleemah of Isaa Ibn Maryam, the illustrious Zaahid (abstemious personality) of the world.’ ”

Allah has power over all things. The life of the Aakhirah is a never-ending existence. Billions and trillions of years pale into insignificance and oblivion. The time of the Aakhirah cannot be quantified with regard to limit, for there will be no limit to that timeless celestial dimension of existence, of everlasting pleasure, peace and comfort.

SPEAKING FROM THE CRADLE

Rasulullah (sallallahu alayhi wasallam) said: “None but three persons spoke in the cradle.” Only three persons had spoken miraculously during infancy. One was Nabi Isaa (alayhis salaam). The second was an infant of a prostitute who had falsely accused the Saint, Hadhrat Juraij. The third was an infant of a woman, also of Bani Israaeel.

When Hadhrat Maryam (alayhas salaam) first appeared to her people cradling her newborn baby, Nabi Isaa (alayhis salaam), the people were shocked. When they began interrogating her, she pointed to the baby who then miraculously spoke and said that he was the Nabi of Allah.

Hadhrat Juraij (rahmatullah alayh) was a Saint among Bani Israaeel. He lived in the wilderness on the outskirts of the town having dedicated his life to the worship of Allah Ta'ala. Once while engaged in Salaat in his hut, his mother appeared and called him. Juraij was not an Aalim. When he heard his mother's call, he said to himself: "Should I answer her or continue with the Salaat?" Annoyed at the delay, his mother in anger cursed: "May you see the face of a prostitute."

Soon thereafter, a prostitute had an illicit affair with a shepherd. A child was born. When the people interrogated her, she said that Juraij was the father of the infant boy. The enraged community descended on Juraij, demolished his hut and assaulted him. Juraij made wudhu, performed Salaat, then turned to the infant boy and said: "Who is your father, O boy?" The infant spoke and pointed out the shepherd who was present.

The remorseful people vowed to rebuild Juraij's hut with gold, but he declined. He told them to rebuild it with mud as it had been.

Once while a woman from Bani Israaeel was breast-feeding her baby, a nobleman gaudily adorned with the best of garments passed by on horseback. The woman supplicated: "O Allah! Make my son like this man."

The infant immediately disengaged from his mother's breast and supplicated: "O Allah! Don't make me like him." Then he continued drinking. Soon thereafter a slave-girl passed by with people taunting and abusing her. The mother making dua, said: "O Allah! Don't make my son like her." Again the baby stopped drinking and said: "O Allah! Make me like her."

In astonishment, the mother said to her baby: "Why do you say so?" The baby responded: "The horseman is among the oppressors. The slave girl has been accused of theft and fornication when in reality she is innocent."

FORLORN GRAVES

When Hadhrat Nabi Isaa (Alayhis salaam) once passed through a Qabrustaan, he saw some newly made graves. When he went near to the graves it was revealed to him that the inmates were being severely punished. He made dua for them, then proceeded with his journey. On his return he saw that the same graves had caved in, were unkept and desolate. It was a forlorn sight. When he went near to the graves, it was revealed to him that all had been forgiven and were in enjoyment in gardens of flowers.

Bewildered and astonished, Nabi Isaa (Alayhis salaam) supplicated: "O Allah! After death they had not rendered any good deeds. What is the reason for their forgiveness?" Allah Ta'ala revealed: "When their graves became dilapidated and desolate, and there was

no one to show any concern for them, I became merciful on them and forgave them.”

THE HUNTER AND NABI ISAA’S CURSE

Once Hadhrat Nabi Isaa (alayhis salaam) passed by a hunter who had caught a female springbuck. Pleading, the buck said to Hadhrat Isaa (alayhis salaam):

"O Ruhullah! Let the hunter allow me to feed my kids. I shall return thereafter."

Refusing, the hunter said that the buck will not return. In response the buck said:

"If I do not return, I shall be worse than the person who refrains from ghusl on Fridays."

The buck was then allowed to go. After feeding her kids, the buck returned. Hadhrat Isaa (alayhis salaam) had intended to purchase the buck from the hunter for a gold coin. He wanted to set it free. But before his arrival, the hunter had slaughtered the buck. Hadhrat Isaa (alayhis salaam) smitten with grief, cursed the hunter and said: "May there never be blessings (barkat) in your profession."

The effect of Hadhrat Isaa's curse will remain with hunters until the Day of Qiyaamah. There is no barkat in the profession of hunting. Rasulullah (sallallahu alayhi wasallam) said that a hunter is a ghaafil (an unmindful and careless person).

NABI ISAA (ALAYHIS SALAAM) AT HAJR ASWAD

A Buzrug narrated that he had observed AMBIYA and MALAAIKAH around the Ka'bah. They usually frequent the Ka'bah Shareef on the nights of Jumu'ah, Mondays and Thursdays. He saw Rasulullah (sallallahu alayhi wasallam) with a huge gathering of Auliya. Hadhrat Ibraahim (alayhis salaam) assembles with his progeny at the door of the Ka'bah in line with Maqaam-e-Ibraahim. Hadhrat Nabi Musa (alayhis salaam) and some other AMBIYA (alayhimus salaam) assemble between Rukn-e-Yamaani and Rukn-e-Shaami. Hadhrat Nabi Isaa (alayhis salaam) with a group of his followers was seen sitting in the proximity of Hajr Aswad. Rasulullah (sallallahu alayhi wasallam) assembles near to Rukn-e-Yamaani with his Family, Sahaabah and senior Auliya. Hadhrat Ibraahim (alayhis salaam) and Hadhrat Isaa (alayhis salaam) appeared to be the happiest among them all. Besides this, the Buzrug said that there are numerous other wonders which are inexplicable and beyond comprehension.

SILENCE FOR JANNAT

Someone asked Nabi Isaa (alayhis salaam): "Tell me of an action which will take me to Jannat." Nabi Isaa (alayhis salaam): "Don't speak." The man said: "We are compelled to speak." Nabi Isaa (alayhis salaam): "Besides goodness do not speak."

Rasulullah (sallallahu alayhi wasallam) said:

- * “Besides goodness, restrain your tongue from everything else. In this way will you defeat shaitaan.”
- * “Allah has mercy on one who speaks only goodness. Besides goodness, he adopts silence.”
- * “Most sins of man are the effects of his tongue.”

CONVERSION AFTER DEATH

In bygone times during the era of Bani Israaeel there was a man whose wife was the most beautiful woman of her age. The husband was madly in love with her. Soon she died. The husband was beyond himself with grief. He passed the days at her graveside grieving and crying.

One day Hadhrat Nabi Isaa (alayhis salaam) passed by him. When he saw the man grieving and sobbing, he asked: “What causes you to cry?” After the man narrated his story, Nabi Isaa (alayhis salaam) asked: “Would you love that I resurrect her with the permission of Allah?” The man excitedly said: “Yes.” Nabi Isaa (alayhis salaam) called the inmate of the grave to come forth. Suddenly from out of the grave emerged a black man. Flames of fire were shooting from his nostrils, eyes and ears. The black man said: “*Laa ilaha il lallaahu Isaa Roohullaah.*” This was the Kalimah of Imaan during Nabi Isaa’s time.

The husband cried: “O Nabi of Allah, that was not the grave of my wife.” He pointed to another grave. Nabi Isaa (alayhis salaam) said to the blackman: “Return to your abode and to the state on which you are.” The blackman dropped down dead and the soil miraculously covered him in the grave.

Then Nabi Isaa (alayhis salaam) turned to the other grave and ordered: “O inmate of the grave, stand with the permission of Allah.” The grave split open, and out emerged the woman dusting the sand from her head. The man said: “This is my wife, O Roohullaah!” Nabi Isaa (alayhis salaam) said: “Take her.” The husband took her and went away.

Having spent days at the graveside, he said to his wife: “Sleep is overwhelming me. I wish to take a rest.” He placed his head on her lap and fell into a deep sleep. Whilst he was asleep, the prince (the son of the land’s king) who was extremely handsome passed near them. When he saw this most beautiful woman, he fell in love with her and she fell in love with him. She gently placed her husband’s head on the ground and went to the prince who lifted her on his horse and rode away.

Soon the husband’s eyes opened. He was shocked and dismayed to find his wife missing. He picked up the hoof prints of the horse and followed. Ultimately he reached them, and said to the prince: “O prince! She is

my wife. Leave her.” However, his wife refuted him and said: “I am the slave-girl of the prince.” The prince said to the husband: “Do you plan to abduct my slave-girl?” The husband said: “I take an oath by Allah that she is my wife and my Master Isaa (alayhis salaam) resurrected her after she had died.”

Whilst the dispute was in progress, Nabi Isaa (alayhis salaam) appeared on the scene. The husband cried: “O Roohullah! Is she not my wife whom you had brought back to life?” Nabi Isaa (alayhis salaam) said: “Yes.” The woman interjected: “O Roohullah! Verily, he (the husband) is a great liar. I am the slave-girl of the prince.” Nabi Isaa (alayhis salaam) said: “Are you not the one whom I had brought to life with Allah’s permission?” She responded: “No! Wallaah! O Roohullah!”

Nabi Isaa (alayhis salaam) said to her: “Return to us what we had given to you!” Spontaneously, she dropped down dead. Nabi Isaa (alayhis salaam) commented: “Whoever desires to see a person who had died a kaafir, was resurrected, accepted Imaan and died a Mu’mín, should look at that blackman. And, whoever desires to see a person who died as a Mu’mín, then was given life by Allah, and died as a kaafir, should look at this woman.”

Shocked and astonished, the husband took an oath that he will never again marry. This was permissible in the Deen of Nabi Isaa (alayhis salaam). He took to the wilderness and engrossed himself in Allah's ibaadat until Maut claimed him –*Rahimahullaah*.

APES AND PIGS

Once Nabi Isaa (alayhis salaam) told some children of the kinds of food their fathers had eaten. The children went and asked their fathers to give them also of the delicacies which they had eaten. They asked: "Who informed you of this?" The children said: "Isaa (alayhis salaam) told us." The fathers then prohibited their children from meeting Nabi Isaa (alayhis salaam). They detained the children in a large house to prevent them from meeting Nabi Isaa (alayhis salaam).

One day, Nabi Isaa (alayhis salaam) asked a parent about the whereabouts of the children. He asked: "Are your children in this house?" The father said: "There are no children in this house. There are only apes and pigs." Nabi Isaa (alayhis salaam) said: "If Allah wills, there will be only apes and pigs." When the man went inside, he found that the children had been transformed into apes and pigs.

SAAM IBN NUH (ALAYHIS SALAAM)

Someone requested Nabi Isaa (Alayhis salaam) to bring to life someone who had died in ancient times. With the

permission of Allah Ta'ala, Nabi Isaa (Alayhis salaam) restored Saam, the son of Nabi Nuh (Alayhis salaam) to life. When Saam emerged from his grave, his hair and beard were white. Nabi Isaa (Alayhis salaam) asked in surprise: "What is this whiteness? During your era none had white hair due to old age" Saam said: "When I heard your voice (to come to life), I thought that it was Qiyaamah. Fear transformed my hair (hence the white hair and beard)." Nabi Isaa: "When did you die?" Saam: "Four thousand years ago. I can still taste the pangs of death."

EXPULSION FROM THE MUSJID

Once when Nabi Isaa (Alayhis salaam) saw some persons engaging in worldly conversation in the Musjid, he exclaimed: "*Do you think that the Musjid is a bazaar (marketplace)?*" He knotted his shawl into a rope, then beating these men with it, he expelled them from the Musjid.

THE DECREE OF ALLAH TA'ALA

Once along a journey, Hadhrat Nabi Isaa (Alayhis salaam) was walking along the banks of a river. Some children were frolicking and playing in the water. He observed that a burly child was standing alone in the water. The smaller children would sneak up to him, push him and splash water on him. The burly child would become enraged and try to grab hold of the others, but they would flee.

Looking closely at the burly boy, Nabi Isaa (Alayhis salaam) understood that he was blind, hence the others were pestering him so much. Nabi Isaa (Alayhis salaam) made dua for the restoration of his vision so that he too could enjoy himself as the others were.

Accepting Hadhrat Isaa's dua, Allah Ta'ala restored the vision of the boy. Now he could see. He glanced around him. He grabbed hold of the first small boy who approached him and submerged his head underwater. The boy drowned. Then came another boy, without realizing that the big boy could now see, attempting to push him. The burly boy grabbed him and also submerged him underwater. This boy too died.

Shocked and grieved, Nabi Isaa (Alayhis salaam) supplicated: "O Allah! Take away his vision." Thus the boy reverted to blindness. Came the Divine Reprimand: "O Isaa! Do not interfere in My Decrees!"

THE NUZOOOL (DESCENT) OF NABI ISAA (ALAYHIS SALAAM)

Among the great Signs of the Impending Hour of Qiyaamat is the *Nuzool* of Hadhrat Nabi Isaa (Alayhis salaam) from the Heavens. Only Allah Azza Wa Jal has the knowledge of the time when Qiyaamat will dawn. Not even Rasulullah (Sallallahu alayhi wasallam) was aware of the date of Qiyaamat. The Qur'aan and

Ahaadith emphatically proclaim that this knowledge is exclusively with Allah Ta'ala.

It will be during the Khilaafate of Hadhrat Mahdi (Alayhis salaam) that Nabi Isaa (Alayhis salaam) will descend from the Heavens. It will be a time when a great war will be raging between Muslims and Christians. It will be the same era when Dajjaal, the Yahudi, on whose forehead will be inscribed *Kaaf-Faa-Raa (Kaafir)*, will appear. Dajjaal will proclaim himself to be god and labour to prove his claim with miraculous demonstrations. However, when this ruse will not sufficiently attract followers, he will proclaim himself to be the Maseeh-e-Hidaayat (the Maseeh of Guidance).

This scheme of Dajjaal will attract to himself the entire nation of Yahud (Jews). The Yahud are also to this day awaiting the advent of Maseeh-e-Hidaayat, hence when Dajjaal puts forth this claim, they will flock to him.

It will be during this period that one day the Muslims will assemble in the Jaami' Musjid of Damascus to perform Asar Salaat. The Iqaamat will just have completed and Hadhrat Mahdi (Alayhis salaam) will be moving to the Musallah to lead the Salaat. Suddenly a sound will attract the attention of everyone. The Muslimeen will look above and see a beautiful white cloud over them. Within moments they will see with

clarity Hadhrat Nabi Isaa (Alayhis salaam) clad in two beautiful shawls with his hands on the wings of two Angels descending.

The Malaaikeh will leave Nabi Isaa (Alayhis salaam) on the eastern minarah of the Musjid, and then disappear. Henceforth Hadhrat Isaa's relationship will be restored with this ephemeral world. A ladder will be placed against the minarah for him to descend. On entering the Musjid he will join in the Sufoof with all the Musalleen. (Note well: There will be no devil's distance and no devil's nikaab and no other protocols of the devils and atheists.) Nabi Isaa (Alayhis salaam) will join with the Muslimeen in the Sufoof (Rows) standing shoulder to shoulder with them as commanded by Rasulullah (Sallallahu alayhi wasallam).

Hadhrat Mahdi (Alayhis salaam), in honour of Nabi Isaa (Alayhis salaam) will step back and request Isaa (Alayhis salaam) to lead the Salaat. Nabi Isaa (Alayhis salaam) will respond: *"This Iqaamat was recited for you. You lead the Salaat."* In submission, Hadhrat Mahdi (Alayhis salaam) will lead the Salaat.

After completion of the Salaat, the leadership of the Ummah will be handed over to Nabi Isaa (Alayhis salaam) who will depart with a group in search of Dajjaal. Three salient features of the mission of Nabi Isaa (Alayhis salaam) will be breaking all crosses,

killing pigs and executing Dajjaal. He will confront Dajjaal outside the City at a place called Baab-e-Ludd. On seeing Nabi Isaa (Alayhis salaam), Dajjaal will understand that his doom is about to be sealed. Fear will make him melt literally. Nabi Isaa (Alayhis salaam) will move forward and kill Dajjaal.

All the Yahud and Christians will thereafter accept Nabi Isaa (Alayhis salaam) with sincerity and enter the fold of Islam. No religion besides Islam will then remain.

Sometime after this episode, Ya'juj and Ma'juj, the two tribes barricaded behind mountains by Zul Qarnain will emerge. Nabi Isaa (Alayhis salaam) and the Muslims will be saved from the fitnah of these two tribes. Allah Ta'ala will destroy Ya'juj and Ma'juj. Thereafter, the Khilaafate of Nabi Isaa (Alayhis salaam) will be for seven years. He will marry and beget children, then die a natural death.

When Nabi Isaa (Alayhis salaam) was raised to the Heaven, he was 33 years of age. After seven more earthly years, he will die at the age of forty and be buried alongside Rasulullah (Sallallahu alayhi wasallam).

During the Khilaafate of Nabi Isaa (Alayhis salaam) the justice, peace and serenity extending over the Islamic

Empire will be such that a goat and a lion will drink from the same waterhole at the same time without the lion even attempting to attack the goat.

Hadhrat Abu Hurairah (Radhiyallahu anhu) narrated that the Muslims will perform the Janaazah Salaat of Nabi Isaa (Alayhis salaam) and bury him. Hadhrat Abdullah Bin Salaam (Radhiyallahu anhu) who was among the top-ranking Ulama of Bani Israaeel, had accepted Islam and was among the Sahaabah of our Nabi (Sallallahu alayhi wasallam). He said that it is recorded in the Tauraah that Nabi Isaa (Alayhis salaam) will be buried alongside Muhammad Rasulullah (Sallallahu alayhi wasallam).

ON THE DAY OF QIYAAMAH

On the Day of Qiyaamah, Allah Ta'ala will say to Nabi Isaa (Alayhis salaam):

“O Isaa, the son of Maryam: Remember My favour upon you and your mother when I aided you with Ruhul Qudus (i.e. Jibraeel – Alayhis salaam). You spoke with people whilst you were in the cradle and during adulthood. And, remember when I taught you the Kitaab and Wisdom – the Tauraah and the Injeel.

And, remember when you would make from sand the form of a bird with My permission, then you would blow into it, and it would become a bird with My

permission. And, you would cure those born blind and lepers with My permission.

And remember when you would restore the dead to life with My permission. And remember when I prevented Bani Israaeel (from harming/killing) you when you came to them with the clear signs (of Tauheed). Then the kuffar said: 'This is nothing but manifest magic.' ”
(*Al-Maa'idah, Aayat 110*)

In this verse as well as in other Qur'aanic Aayaat, Allah Ta'ala recounts His numerous favours on Nabi Isaa (Alayhis salaam). Allah Ta'ala had also made both his mother, Maryam (Alayhas salaam) and him (Nabi Isaa - Alayhis salaam) signs for the people. Both were clear manifestations of Allah's Qudrat.

Also on the Day of Qiyaamah, to establish the truth of Nabi Isaa's mission, Allah Ta'ala will address him as follows:

Allah will say: "O Isaa, the son of Maryam! Did you tell the people: 'Take me and my mother as two gods besides Allah?'" He (Nabi Isaa) will say: "Subhaanaka! I have no right to say that which is not the truth. If indeed I had said so, then verily, You are aware of it. You know what is in my nafs while I do not know what is in Your Nafs. Verily, You are the knower of the unseen.

I did not say to them except that with which You had commanded me, i.e. *Worship Allah, my Rabb and your Rabb*. And, I was a witness over them as long as I was with them. Then when You raised me, You were the Guard over them, and, You (O Allah!) are a witness over all things.

If You punish them, then verily they are Your servants, and if You forgive them, then verily You are The Mighty, The Wise.”

(Al-Maaidah, 116, 117 and 118)

This interlocution will serve the purpose of the multitudes of Nasaaraa witnessing Nabi Isaa (Alayhis salaam) dissociating himself from the shirk and kufr of trinity, etc. which they had attributed to him here on earth.

IN THE ARMS OF HIS MOTHER

By the command of Allah Ta’ala, the infant, Isaa (Alayhis salaam), while in the arms of his mother, Hadhrat Maryam (Alayhas salaam), miraculously spoke and exonerated her from the slander of Bani Israaeel. Thus the Baby in the cradle spoke:

“Verily, I am the Slave of Allah. He has given me the Kitaab and appointed me the Nabi. He has made me blessed wherever I may be. He has commanded me with Salaat and Zakaat as long as I am alive. He has

made me kind to my mother. He has not made me an oppressor and wretched. Peace on me the day I was born, the day I shall die and on the day I shall be resurrected alive.”

(Surah Maryam, Aayaat 29 – 33)

***“This is Isaa, the Son of Maryam. It is
The truth about which they
(the Nasaaraa) doubt.”
(Maryam, Aayat 34)***

**HADHRAT
NABI
ZAKARIYYA**

AND

**HADHRAT
NABI
YAHYA
(ALAYHIMUS
SALAAM)**

HADHRAT NABI ZAKARIYYA AND HADHRAT NABI YAHYA (Alayhimus Salaam)

Hadhrat Nabi Zakariyya (Alayhis salaam) was the guardian of Hadhrat Maryam (alayhas salaam). His wife was the maternal aunt of Hadhrat Nabi Isaa (Alayhis salaam) who was born during his era. In the era of the three Ambiya – Nabi Zakariyya, Nabi Yahya and Nabi Isaa – Alayhimus salaam – there was no other Nabi. Hadhrat Zakariyya (Alayhis salaam) is the father of Nabi Yahya (Alayhis salaam).

Although there is considerable difference regarding the lineage of Hadhrat Zakariyya (Alayhis salaam), there is consensus that he was from the progeny of Hadhrat Nabi Sulaimaan (Alayhis salaam). His noble wife, Hadhrat Eesha' (Alayhas salaam) was from the progeny of Nabi Haaron (Alayhis salaam). She was the sister of Hadhrat Hannah (Alayhas salaam), the mother of Hadhrat Maryam (Alayhas salaam). After attending to the duties of Baitul Maqdis, which were assigned to her, Hadhrat Maryam (Alayhas salaam) would spend the night with her aunt, Hadhrat Eesha' (Alayhas salaam).

Like all the Ambiya, even those who had been kings, Hadhrat Zakariyya (Alayhis salaam) would earn his own livelihood. By profession he was a carpenter. His

wife, Hadhrat Eesha' (Alayhas salaam) was barren. She had no children. When Nabi Zakariyya (Alayhis salaam) during his old-age saw unseasonal fruit miraculously in the room of Hadhrat Maryam (Alayhas salaam) in Baitil Maqdis, he gained a strong urge to make dua for a son.

Hadhrat Zakariyya (Alayhis salaam) was always saddled with the fear and worry of the guidance of Bani Israaeel after his demise. He could not see anyone among his people who had the capability of guiding Bani Israaeel. He therefore supplicated to Allah Ta'ala for a son. At this time, according to different versions, his age was between 77 years and 120 years. Seeing the unseasonal fruit which Allah Ta'ala provided for Hadhrat Maryam (Alayhas salaam), he gained greater confidence and made dua to Allah Ta'ala for a son. Allah Ta'ala is powerful over all things. Just as he had provided out-of-season fruit for Hadhrat Maryam (Alayhas salaam), so too can he grant a son in old age to his barren wife.

Allah Ta'ala accepted the supplication (dua) of Nabi Zakariyya (Alayhis salaam). Whilst he was engaging in Salaat, the Angel appeared conveying the glad tidings of a son to be born to him. The son was to be named Yahya. Astonished and bewildered, Hadhrat Zakariyya (Alayhis salaam) asked the Angel to explain how this miraculous event will materialize. The Angel said that

according to Allah Ta'ala you will be blessed with a son. It is the decree of Allah Ta'ala. Then Hadhrat Zakariyya (Alayhis salaam) supplicated to Allah Ta'ala for a sign to indicate that his wife had conceived. The sign, informed Allah Ta'ala, will be that Zakariyya (Alayhis salaam) would not be able to speak for three days. He will have to speak by means of signs. In these days of dumbness he was to engage more in Tasbeeh and Tahleel.

Nine months thereafter, Hadhrat Yahya (Alayhis salaam) was born. During his childhood years he would not emerge from the house although his mother goaded him to go outside and to play with the other children. The lad (Yahya) responding to his mother, said: "O my Mother! Allah Ta'ala did not create me for play and amusement. I have to tread along the Path for which He has created me." He would be perpetually crying night and day. Hadhrat Zakariyya (Alayhis salaam) supplicated to Allah Ta'ala:

"O Allah! I desired a Wali from You. You bestowed him to me. I am delighted with this bestowal. However, he spends his days and nights crying, bringing grief to me."

Allah Ta'ala responded: "You had supplicated for a pious and honourable son. I bestowed such a son to you who would be engrossed in My obedience. I love such a

servant who devotes his days and nights crying for My Love and for fear of My Punishment, and that he has no hope on anyone besides Me.”

Hadhrat Zakariyya (Alayhis salaam) was contented and happy with this Response of Allah Ta’ala. One day while Hadhrat Zakariyya (Alayhis salaam) was delivering a bayaan (lecture) to Bani Israaeel, he explained the terrors of Jahannam. Hadhrat Yahya (Alayhis salaam) was sitting unnoticed in a corner. When he heard the description of Jahannum, he was overwhelmed with so much fear that he let out a heavy sigh and he fled into the mountains wailing and sobbing. His mother and father set out in search of him in the mountains. Hadhrat Yahya (Alayhis salaam) wandered in the mountains shedding tears, excessively sobbing, overwhelmed with fear.

It was only on the seventh day that a shepherd provided some information. He mentioned that Hadhrat Yahya (Alayhis salaam) was wandering in the mountains and sobbing profusely. He showed them a cave where Hadhrat Yahya (Alayhis salaam) spent the nights. His mother on being informed, hastened in that direction in search of her son. When she reached the cave, she waited there an entire day.

When night ushered in, Hadhrat Yahya (Alayhis salaam) came to the cave. As his eyes fell on his

mother, he turned to flee. His broken-hearted mother, sobbing loudly, called him and cried: “O my son! Wait! At least speak with me. Why are you crying so much?” Nabi Yahya (Alayhis salaam) said: “How can I not be crying when I am overwhelmed by the fear of Jahannam? I do not know where Allah Ta’ala will send me.”

Tears rolling down her cheeks, she pleaded with him. His mother finally convinced him to accompany her back home. His age at this time was seven years. He would now spend his days observing I’tikaaf in the Musjid.

Nabi Zakariyya (Alayhis salaam) who had also searched for his son said: “O my son! We all have been grieving over you while you are involved in sobbing and grief in this wilderness.” Hadhrat Yahya (Alayhis salaam) responded: “O my father! You had mentioned to me that between Jannat and Jahannam there is such a deep valley which cannot be traversed without shedding tears of fear for Allah Ta’ala.” Hearing this, Nabi Zakariyya (Alayhis salaam) broke down sobbing.

Once when Nabi Isaa and Nabi Yahya (Alayhimas salaam) met, Hadhrat Isaa (Alayhis salaam) said to him: “O Yahya! Why do you always cry night and day?” Nabi Yahya (Alayhis salaam) responded: “O Isaa! Why do you always smile?” Allah Ta’ala sent an Angel to

arbitrate. The Angel said to Nabi Yahya (Alayhis salaam): “Along with your constant crying, occasionally do smile.” And, he said to Nabi Isaa (Alayhis salaam): “Along with your constant smiling, sometimes also cry.”

Meanwhile, Hadhrat Zakariyya (Alayhis salaam) became the enemy of Bani Israaeel because of his Naseehat and Amr Bil Ma’roof Nahy Anil Munkar. His people were involved in flagrant sin and transgression. As a result of his reprimanding and warnings, the people plotted to kill him. When Nabi Zakariyya (Alayhis salaam) realized that they were coming to kill him, he left home and went into the wilderness while the Yahud were searching for him. While he was sitting by a tree, the tree miraculously spoke and said: “O Nabi of Allah! Enter into me.” The tree split open and Nabi Zakariyya (Alayhis salaam) took refuge inside its trunk. The tree closed up.

When the enemies reached the tree, they were bewildered and confused. They could find no trace of Nabi Zakariyya (Alayhis salaam). They had come to the tree because moments earlier someone among them had spotted him. Then Shaitaan Mardood appeared and informed them that Nabi Zakariyya (Alayhis salaam) was inside the tree. The tree was sawn from above right to the bottom, and Hadhrat Nabi Zakariyya (Alayhis salaam) was sliced into two without him letting out a

cry of anguish. When this information reached Hadhrat Yahya (Alayhis salaam), he recited:

*“Inna lillaahi wainna ilayhi raajioon”
(Verily, we are for Allah and verily,
unto Him shall we return).”*

Hadhrat Ibn Abbaas (Radhiyallahu anhu) narrated that on the Night of Mi’raaj, Rasulullah (Sallallahu alayhi wasallam) met Hadhrat Zakariyya (Alayhis salaam) in the heavens. After making Salaam, Rasulullah (Sallallahu alayhi wasallam) asked him:

“O Father of Yahya! Inform me about your killing. How did it happen? Why did Bani Israaeel kill you?”

Hadhrat Zakariyya (Alayhis salaam) explained: “O Muhammad! Yahya was the noblest person of the people of that era. He was extremely handsome. He was just as Allah Ta’ala says: *‘Sayyidan Hasooran (i.e. a leader and chaste)*. He did not incline to women (because of the loftiness of his chastity). The queen (of the time) attempted to seduce him. She was an immoral woman. However, Yahya rebuffed her and Allah protected him.

Then she plotted to have him killed. Bani Israaeel had their annual day of celebration. On this day it was the practice of the king to make promises which he would not dishonour nor would he speak a lie on this day.

The king said to his wife (the queen): ‘Ask me for anything. I shall bestow it to you.’ She responded: ‘I want the blood of Yahya the son of Zakariyya (i.e. he must be killed).’ The king said: ‘Ask me for something else.’ She was adamant in her demand. The king then said: ‘It shall be so.’

When the executioner arrived, Yahya was in his Mihrab performing Salaat, and I too was near to him engrossed in Salaat. They slaughtered him and took his head in a tray to the queen.’ Rasulullah (sallallahu alayhi wasallam) said: ‘How did you bear this?’ Hadhrat Zakariyya (Alayhis salaam) said: ‘I was absorbed in my Salaat.’

As the head of Hadhrat Yahya (Alayhis salaam) was placed in front of the queen, the punishment of Allah Azza Wa Jal struck. The king, his family and courtiers were all swallowed by the earth.

The next day when Bani Israaeel discovered the disaster which had overtaken the king, the queen and their entourage, they said that this calamity was the consequence of the curse of Nabi Zakariyya (Alayhis salaam). Therefore, they decided to kill him. Nabi Zakariyya (Alayhis salaam) then fled and took refuge inside the tree as explained earlier.

Nabi Zakariyya (Alayhis salaam) also mentioned to Rasulullah (Sallallahu alayhi wasallam) that he did not feel any pain when he was being sliced.

After the Shahaadat of his noble father, Hadhrat Yahya (Alayhis salaam) remained for a considerable time in I'tikaaf in the Musjid.

When Nabi Yahya (Alayhis salaam) commenced his mission of Nubuwwat, he announced that a Nabi greater than himself would soon appear. The Yahud were greatly affronted to hear this and became his enemies. One day a group of the Yahud came to him. Interrogating him, they asked:

“Are you the Maseeh?”

Hadhrat Yahya (Alayhis salaam) said: “No! I am not the Maseeh.”

Yahud: “Are you a Nabi?”

Hadhrat Yahya: “No!”

Yahud: “Are you the Nabi Eeliyah?”

Hadhrat Yahya: “No!”

Yahud (in unison): “Then who are you to propagate to us?”

Hadhrat Yahya: “I am a caller in the forest proclaiming the Haqq of Allah.”

The Yahud were extremely annoyed and enraged.

The king had issued three Talaafs to his wife. Then he desired to take her back. The ruling was sought from Nabi Yahya (Alayhis salaam). He very resolutely said that the queen was now haraam for her husband (the king). This ruling enraged her. She plotted the murder of Yahya (Alayhis salaam).

While Nabi Yahya (Alayhis salaam) was engrossed in Salaat in the Musjid of Hebron, he was murdered. His head was cut off and presented on a glass tray to the queen. In this very condition, from the head of Nabi Yahya came the fatwa repeatedly: "You are haraam for the king." Suddenly came the Athaab of Allah Azza Wa Jal. The earth split open and swallowed the Mubaarak Head of Nabi Yahya (Alayhis salaam) and the queen.

Before he was killed, Hadhrat Jibrael (Alayhis salaam) appeared and said: "*If you instruct, I shall destroy this entire city*". Responding, Nabi Yahya (Alayhis salaam) said: "*I am pleased with the decree of Allah Ta'ala.*"

There is also another version in which it is mentioned that the king wanted to marry his stepdaughter at the behest of his wife, the mother of this girl. When Nabi Yahya (Alayhis salaam) said that it was haraam, she plotted his murder.

**HADHRAT
NABI
AYYUB
(ALAYHIS
SALAAM)**

HADHRAT NABI AYYUB (Alayhis Salaam)

Information regarding Hadhrat Nabi Ayyub (Alayhis salaam) as well as on the vast majority of Ambiya is scant. According to one version he was the contemporary of Hadhrat Nabi Ibraaheem (Alayhis salaam) while the other view is that he was the contemporary of Hadhrat Nabi Ishaq (Alayhis salaam). He was an Arab and his mission was in Arabia. His lineage is recorded as Ayyub bin Zaarih bin Audh bin Deesaan bin Eesa bin Ishaq (Alayhis salaam) bin Ibraaheem (Alayhis salaam). He was the son of the daughter of either Hadhrat Yusuf (Alayhis salaam) or Hadhrat Lut (Alayhis salaam).

It was his practice to abstain daily from eating until he had fed ten Masaakeen (poor persons). Allah Ta'ala had granted him an abundance of wealth, wives and children. Despite his vast treasures, he was always engrossed in Ibaadat. Once shaitaan said that it was on account of the abundance of wealth, children and luxuries that Ayyub (Alayhis salaam) engaged so much in Ibaadat. If it was not for all these bounties, he would not be worshipping so much.

Shaitaan approached Hadhrat Ayyub (Alayhis salaam) and made his best endeavours to divert his attention from Ibaadat, but he (shaitaan) failed. Allah Ta'ala said

to His Angels that the Ibaadat of Ayyub (Alayhis salaam) is not on account of the worldly wealth and pomp he has, but was purely and sincerely for the Sake of Allah Ta'ala. Allah Ta'ala informed His Angels that even if He had to eliminate all the bounties, Hadhrat Ayyub (Alayhis salaam) would remain steadfast and resolute in Ibaadat.

It has also been narrated that Hadhrat Ayyub (Alayhis salaam) supplicated to Allah Ta'ala to involve himself in hardships and calamities so that he may express his gratitude to a greater degree and be enumerated among the Saabireen and thereby qualify for their rewards. Allah Ta'ala revealed to him: "O Ayyub! Do you supplicate to Me for health and strength or for grief and misfortune?" Hadhrat Ayyub (Alayhis salaam) responded: "O my Rabb! Calamity from You is superior to health." Thus, the calamities which befell him were at his own insistence and supplication.

Thereafter Hadhrat Ayyub (Alayhis salaam) suffered calamity upon calamity. Misfortunes befell him from all directions. Severe disease overtook him. His entire body was filled with worms. All his flocks and herds of goats, sheep, cattle, camels, horses and elephants were looted or destroyed. His mansion collapsed and all his children died. He lost whatever treasures he possessed. Expressing his pleasure with the decree of Allah Ta'ala, Hadhrat Ayyub (Alayhis salaam) said: "*He Who had*

bestowed it has repossessed it.” The misfortunes and losses did not deter him from worshipping Allah Ta’ala just as it was his practice during times of abundance and prosperity. Now in adversity and hardship, he remained engrossed in Ibaadat. These misfortunes and calamities did not divert him by an iota from Ibaadat.

Nothing of his wealth and treasures remained. Consoling his one remaining, faithful wife, Hadhrat Ayyub (Alayhis salaam) said: “*Sabr is the Key of Happiness.*” He had become proverbial for Sabr (patience).

Without any strength remaining, he would continue in Ibaadat lying in one spot. He remained trapped in this malady for years. Relatives and neighbours began detesting him. All of them severed ties with him. Only his one wife, Raheemah, was faithful and endured with him and remained in his service throughout this era of misfortune and misery. She said to Hadhrat Ayyub (Alayhis salaam): “If Allah so wishes, I shall remain in your service just as I was your partner in prosperity and good times. Just as I was your partner in happy times, so too shall I remain your partner now in adversity. I shall have patience and bear all hardships, for it will be for my salvation in both worlds.” Seven more years passed in this state of suffering.

Once some people commented that the calamities which had befallen Hadhrat Ayyub (Alayhis salaam) were in reality the consequences of some exceptionally heinous sin which he had committed. This comment immensely grieved him. He then said to himself: “It is the truth, but I am unaware of the sin.” Whilst he was ruminating on this issue, he heard a Voice from above exclaiming: “O Ayyub! Have no fear! Calamities are among the mercies of Allah.”

A Hadith mentions that Hadhrat Ayyub (Alayhis salaam) was trapped in his disease for 18 years. The stench emitting from his body was disgusting to the neighbours. They feared that they too would contract the disease which they believed to be contagious. They wrapped him in coarse cloth and dumped him on the outskirts of the town. In this manner was he transferred from village to village having been expelled from seven villages. He was placed under a canopy under a tree where only his faithful wife, Raheemah remained with him.

Raheemah would daily go to the village to work and earn to enable her to buy some food for Hadhrat Ayyub (Alayhis salaam). One day despite searching all day long, she failed to find any work. Near to evening, she was perplexed and grieving. How would she feed her husband today? Out of sheer desperation she went to a non-Muslim woman and begged for a few coins to buy

some food for her ailing husband. She explained the pitiful state of her husband and promised that she would return the next day to work for the coins if given to her. But, the heart of the kaafirah was unmoved.

The pleading of Raheemah did not mellow the heart of the kaafirah. The woman looking at Raheemah was attracted to her beautiful long hair. She said to Raheemah, “if you cut your hairlock, I shall buy it from you.” Raheemah was shocked and grieved. She cried bitterly and pleaded that she only wanted something for buying some food. But the stone-hearted kaafirah did not relent. Raheemah’s tears had no effect on her. Finally, Raheemah allowed her hair to be cut in exchange for the paltry coins.

Meanwhile shaitaan mardood appeared to Hadhrat Ayyub (Alayhis salaam) in the form of a saintly old man and informed him that his wife was caught stealing. As a punishment her hairlock was cut off. The anger and grief of Hadhrat Ayyub (Alayhis salaam) knew no bounds. In all the years of his misery, he never cried so much – never did he sob and shed so many tears as this information had constrained him to do. His wife’s hair having been cut was totally intolerable to him. 18 years of misery and suffering were tolerable, but not his wife’s hair being cut.

When Raheemah returned with the food, Hadhrat Ayyub's rage had not yet subsided. The sight of her without her long hairlock, aggravated his grief and anger. Thus, he took an oath that if he recovered, he will whip her a hundred lashes. Raheemah's faithfulness and piety did not allow Hadhrat Ayyub's anger and oath to adversely affect her devotion and love for her husband. On earth she was the rarest of her kind, if ever there was someone of such lofty and wonderful integrity.

When Allah Ta'ala had decided to terminate the great trial which He had inflicted on Hadhrat Ayyub (Alayhis salaam), Jibraeel (Alayhis salaam) arrived and said:

“Stand with the permission of Allah Ta'ala! Allah has been merciful to you and has freed you from the grief.”

Hadhrat Ayyub (Alayhis salaam) said: “O Jibraeel! How can I stand without having any strength?” He was commanded by Allah Ta'ala: “Strike with your foot (the ground)!” Miraculously appeared a fountain of sweet water. Jibraeel (Alayhis salaam) ordered him to bath in the fountain and he would be cured. Instantaneously, he was cured. There remained not a trace of the disease. He emerged from the fountain, healthy, strong and more handsome than he was prior to his sickness. A garment from heaven was brought for him.

Hadhrat Ayyub (Alayhis salaam) then went and sat near a bridge. Soon Raheemah appeared, tired and worn out with a meagre supply of food for her husband. She went as usual to the tree which had become her home and the home of her husband. Not seeing him there, she became fearful. Smitten with grief, she wailed and cried aloud: “O where are you! Oh where are you! I should never have left you! Did a lion or wolf devour you? I would have sacrificed my life defending you against even a lion. Where shall I now go?” Torn with grief and sobbing profusely she searched in the surrounding forest in the hope of finding some clue of her husband.

Then Hadhrat Ayyub (Alayhis salaam) approached her. She did not recognize him. He spoke as a stranger: “O Sister, why are you crying? What have you lost?” Raheemah said: “I am searching for a sick man who was here.” He asked: “What is his name? Describe his appearance.” She said: “When he was healthy, he resembled your appearance. His name is Ayyub and he is the Messenger of Allah.” Then she described his disease. He replied: “I am Ayyub. Do you not recognize me?” After looking at him carefully she realized that he was her husband.

Her joy – her delight cannot be described. She rushed and grabbed him. To say that her happiness was in the state of pandemonium is an understatement. “O

Hadhrat! What has happened? How have you been so miraculously cured?” Hadhrat Ayyub (Alayhis salaam) then told the story of his recovery.

All the wealth, treasures, mansions, animals, children, etc. which he had lost were miraculously restored and much more.

Hadhrat Ayyub (Alayhis salaam) was now perplexed regarding the Qasam (Oath) of 100 lashes. How should he be discharged from this oath? Shall he proceed with whipping such a wonderful, faithful wife who had slaved for him in his dreadful condition, caring and loving him so much? Jibraeel (Alayhis salaam) appeared with the command of Allah Ta’ala. He was to tie together a hundred pieces of straw, and strike her once with it. His oath will thereby be fulfilled. In this manner Allah Ta’ala absolved Hadhrat Ayyub (Alayhis salaam) of his Oath.

Describing the proverbial Sabr of Hadhrat Ayyub (Alayhis salaam), the Qur’aan Majeed states:

“Verily, We found him Saabir. A wonderful servant! Verily, he was one who turned (unto Allah).”

**HADHRAT
NABI
HOOD
(ALAYHIS
SALAAM)**

HADHRAT NABI HOOD (Alayhis Salaam)

Hadhrat Nabi Hood (Alayhis salaam) was the Nabi sent to the Nation of Aad. The people of Aad were idolaters. Aad is the ancient Arab tribe which flourished approximately 2000 years prior to the advent of Hadhrat Nabi Isaa (Alayhis salaam). According to the Qur'aan Majeed, the Nation of Aad was after the era of Hadhrat Nabi Nooh (Alayhis salaam).

The actual land of Aad was known as Ahqaaf which is on the north of Hadhramaut. On its east is Omaan. The territory of Aad had extended to the shores of the Persian Gulf and the borders of Iraq. The capital of Aad was Yemen. Of the once prosperous civilization of Aad nothing today remains but barren desert and sand dunes.

Like their predecessors, viz. the Nation of Nabi Nooh (Alayhis salaam), Aad worshipped idols. They were expert sculptors. Being idolaters and rejecters of Tauheed, they plunged headlong in every conceivable vice and evil. For their guidance Allah Ta'ala raised one of them as His Nabi, namely Hood (Alayhis salaam). Rejecting the Nabi, they arrogantly said, according to the Qur'aan: "Who is more powerful than us?" Hadhrat Hood (Alayhis salaam) resolutely warning his nation, said:

“O my Nation! Do not be proud of your physical strength and power in the land. Be grateful to Allah Ta’ala for all the bounties He has bestowed to you. He has made you the owners/rulers of the land. Do not forget the prosperity and power granted to you by Allah Ta’ala. Abandon the worship of your handmade idols which cannot grant you any benefit nor harm you. Life, death, prosperity and adversity are all in the control and power of the One Allah.

O my People! If you repent and abandon your idol-worship, then despite the ages of your rebellion and idolatry, Allah Ta’ala will forgive you. Turn towards Him. Adopt a life of obedience, piety and purity. Allah Ta’ala will increase your honour, prosperity and power.”

However, only a handful of people responded to the Nabi’s Call and embraced Imaan. The kuffaar made a mockery of Nabi Hood (Alayhis salaam). They mocked and jeered him. They branded him a madman. They emphatically told their Nabi that they would never believe in the Deen he was propagating. When Hadhrat Hood (Alayhis salaam) was convinced that his people would not accept Imaan, he warned them of the impending punishment of Allah Ta’ala which would destroy and obliterate them. Their land will be subjugated by others.

Despite the numerous and constant warnings of Hadhrat Hood (Alayhis salaam), his people defiantly said with great arrogance: “Bring the punishment which you promise to us if you are truthful.” They threatened to kill him. Hadhrat Hood (Alayhis salaam) supplicated to Allah Ta’ala for protection.

The chief of the people was known by the name Aad. His physical power and strength was such that if he struck his foot on a rock, it would penetrate as far as his thigh. Such was the strength of the people of Aad, hence they arrogantly said to their Nabi: “Who is more powerful than us?”

Only seventy persons from hundreds of thousands had accepted Imaan. Allah Ta’ala ordered Nabi Hood (Alayhis salaam) to take up residence on top of a mountain with his 70 followers. Nabi Hood (Alayhis salaam) warned his nation that a mighty Wind will deracinate them. They arrogantly said that no wind can ever destroy them as they were powerful giants.

Firstly, Allah Ta’ala afflicted them with three years of drought. Rain was completely withheld from them. The consequence was a disastrous famine. Even then Hadhrat Hood (Alayhis salaam) admonished them and pleaded that they should repent. Allah Ta’ala will then

remove all the hardships. However, they adamantly and intransigently refused to repent.

They sent a group of six people to Makkah in search of water. Two were Muslims who had concealed their Imaan. Their names were Mazeed and Laqueem. The name of the leader of the group was Queel. On the trek to Makkah in search of water 70,000 persons had accompanied the group. Mazeed said to them that as long as they do not believe in Hood (Alayhis salaam), Allah Ta'ala will withhold the rain. However, they rejected this advice. Mazeed and Laqueem supplicated to Allah Ta'ala for safety and protection.

Queel supplicating, said: "O Allah! No one in my nation is afflicted with sickness, I therefore do not ask for shifa (cure). I am not in any hardship to justify asking help from You. However, I ask water for my people." He made this dua despite not being a follower of Nabi Hood (Alayhis salaam). Then three clouds of different colours appeared, black, white and red. A Voice proclaimed: 'O Queel! Select one of these clouds.' Queel thought to himself: There is no water in white and red clouds. Hence he selected the black cloud which he understood to be a rain cloud.

By the command of Allah, the black cloud moved along with Queel to his people. Hadhrat Wahab Bin Munabbah (Radhiyallahu anhu) narrated that above the

seven earths is a wind known as Reehul Aqem which is fettered with 70,000 'chains'. These chains are restraining this mighty, powerful wind. 70,000 Angels stand guard over it. This Wind will be let loose on the Day of Qiyaamah. Mountains will disintegrate and fly like pieces of cotton wool as is mentioned in the Qur'aan Majeed. The heavens will disintegrate into smithereens and fly in the air.

Allah Ta'ala commanded the Angels to release Reehul Aqem on the people of Aad. They responded: "O Jabbaar! How much of the Wind should be released?" Allah Ta'ala instructed: "The size of the nostril of a cow." The Angels said: "O Allah! This quantity will obliterate the entire earth." Allah Ta'ala commanded: "Then, the size of the eye of a needle."

When that dreadful wind was released as commanded by Allah Ta'ala, it initially took the form of a dark rain cloud emerging from the side of a mountain. Seeing the cloud approaching, the people of Aad were delighted, believing it to be a rain cloud which would end the years of drought and famine. They joyously exclaimed: "This is the cloud which will most certainly rain on us." In the Qur'aan, Allah's response was: "In fact it is that (Punishment) which you had so hastily demanded. It is the Wind in which there is the Painful Punishment."

They mocked and jeered Hadhrat Hood (Alayhis salaam), taunting him with the cloud which they believed would soon be showering torrential rain upon them thereby terminating the years of famine and drought. Hadhrat Hood (Alayhis salaam) said: “O Kuffaar! Wait, for soon will you see the Punishment.” He warned them that they would be utterly wiped out by a dreadful wind. When these kuffaar ultimately realized that rain was not forthcoming, but a fierce wind began blowing, they were somewhat concerned. They decided to take refuge in a large valley surrounded on three sides by tall mountains.

Seven hundred thousand sought refuge in the valley. Interlocking their arms, they formed huge human chains blocking the one entrance while they were surrounded by mountains. They defiantly said that there is no wind which can harm them since they were protected on three sides by mountains and they themselves formed a formidable barrier at the entrance of the valley. Which wind can now pass through us?

Suddenly they heard a most terrible and dreadful thunderbolt. First palaces, mansions and buildings were flattened by the powerful storm of Reehul Aqeem. The wind took them from under the ground wherein their legs were implanted and utterly destroyed them. Describing the destruction of Aad, the Qur’aan Majeed says:

“Regarding Aad: They were destroyed with an icy windstorm. Allah had unleashed it on them for seven consecutive nights and eight days. Thus you would have seen the nation (of Aad) lying flat as if they were hollow palm trunks.”

Not a single one survived.

Hadhrat Hood (Alayhis salaam) with his few followers went to the tribe of Jurham and invited them to Tauheed. However, the accursed Jurham said that they would not believe in him as long as he does not restore to life the people of Aad. Then came the dreadful storm which obliterated these vile and accursed people as well.

Hadhrat Hood (Alayhis salaam) lived four hundred years after this episode. According to Hadhrat Ali (Radhiyallahu anhu) the grave of Hadhrat Hood (Alayhis salaam) is in Hadhramaut on Katheeb Ahmar (The Red Dune). At the feetside of the Grave is a tree.

SHADDAAD

Shaddaad, the king was from the nation of Aad. Allah Ta'ala instructed Nabi Hood (Alayhis salaam) to invite him to Tauheed. When Nabi Hood (Alayhis salaam) described to Shaddaad the wonders of Jannat which he would be rewarded with if he accepts belief in Tauheed,

he said that he was not in need of the Jannat of Allah. He would construct his own Jannat here on earth.

The construction of his paradise was with gold, silver, diamonds, pearls and marble. Shaddaad lived for centuries. His paradise was completed in three hundred years. The day arrived when Shaddaad set out in great pomp and style with a large retinue to inspect his paradise. This was supposed to have been his great day. At the entrance of his paradise a man stood in his path. Shaddaad on horseback was rooted. He could not proceed. He asked: “Who are you?” The Man: “I am Malakul Maut. I have come to take your soul.” Shaddaad pleaded for an opportunity to enter his paradise. This was denied. While his one leg was in the stirrup of the horse and the other on the ground, Malakul Maut captured his soul. Shaddaad was dead and became a morsel for Jahannam. His paradise and kingdom were destroyed.

HOOD (ALAYHIS SALAAM) IN THE QUR'AAN

Elaborating the mission of Hadhrat Nabi Hood (Alayhis salaam), the Qur'aan Majeed states:

“And, to the Aad We sent their brother Hood who said (to his people): ‘O my people! Worship only Allah. There is no deity for you besides Him. What! Do you not fear (the consequences of your evil)?’ The leaders (chiefs/affluent ones) who had committed kufr (were

the kuffaar) of his nation, said (in response): ‘Verily, we believe you to be a moron, and we deem you to be among the liars.’

Hood said: “O my people! I am not a moron. On the contrary, I am a Rasool (Messenger) from the Rabb of the universes. I deliver to you the Message of my Rabb, and I am for you a trustworthy well-wisher (giving good advice and admonition).

What! Are you surprised (is it incredulous for you) that there has come to you a man from among you with a Thikr (Reminder/Guide) to warn you (of the disastrous consequences of kufr)? Also remember (Allah’s Favour) that He has made you the successors of the Nation of Nooh, and He has increased you (numerically and in power). Therefore remember (and appreciate and be grateful) for the bounties of Allah so that you may prosper (and attain success in both worlds).”

(His people) said: “Have you come (to instruct us) to worship Allah Alone, and that we abandon the deities which our forefathers had worshipped? Bring to us that (punishment) with which you are threatening us if you are among the truthful ones.”

Hood said: “Verily, Rijs (Filth, Curse) and Ghadab (Wrath) has befallen you from your Rabb. Do you dispute with me regarding some names (i.e. the names of the idols) which you and your forefathers have

fabricated, and for which there is no evidence from Allah? Now wait (for the punishment). Verily I am also waiting with you.”

Then We (Allah) saved him (Hood) and those with him (the Mu'mineen) by virtue of Rahmat (Mercy) from Us, and we utterly deracinated (uprooted and destroyed) those who had belied (and rejected) Our Signs. They were not destined to be Mu'mineen.”

(Surah Al-A'raaf)

Hood said (to his people): ‘You are only frauds (frauding lies). O my people! I am not asking you for wages. My wage is upon the One Who has created me. What! Do you have no intelligence?

O my people! Seek forgiveness from your Rabb and repent. He will send torrential rains for you, and He will add strength to your (existing) strength. Do not turn your backs (on Allah with kufr) as criminals.’

They said: “O Hood! You have not brought to us any proof (to testify to you being sent by Allah). We shall not abandon our gods on the basis of your claim, and we shall not believe in you. (On the contrary) we say that some of our gods have afflicted you with some evil (insanity).” Hood said: “I make Allah as a Witness, and (you too) be witness that I am free from the (idols) with which you are committing shirk (and in which you

believe) besides Him. Therefore, all of you (in unison) plot (and scheme to kill me). Then (after concluding your scheme) do not give me the slightest respite (i.e. proceed with your plot to kill me). Verily, I have trust on Allah, My Rabb and your Rabb.

There is not a walking creature (on earth), but He has hold of its forelock. Verily my Rabb is on the Straight Path (which He commands us to follow). Now if you turn your backs (rejecting His Call), then know that I have delivered to you that (Message/Shariah) with which I have been sent to you. And (understand well) that my Rabb will substitute for you another nation (after obliterating you). You cannot harm Him in any way whatsoever. Verily, my Rabb is the Guardian over all things.”

“Then, when Our Command (of Punishment) came, We saved Hood and those with him with Rahmat (Mercy) from Us. We saved them from the severe punishment. That were the Aad who had denied the Aayaat of their Rabb and who had disobeyed His Messengers, and followed the way of every rebellious oppressor. Thus, in this dunya they followed La’nat (Curse of Allah), and (also) on the Day of Qiyaamah (they will be maloon-accursed). Behold! Aad had committed kufr with their Rabb. Behold! Aad, the nation of Hood, has been forsaken.

Then after them (Aad), We created another era.”

(Al-Mu'minoon)

Hood said (to his people): “What! You are constructing on every height a memorial for amusing yourselves, and you are building mansions as if you are going to live (on earth) forever. When you apprehend (someone) you do so as oppressors. Fear Allah and follow me. Fear Him (Allah) Who has granted you whatever you know (of this dunya). He has bestowed to you bounties and sons abundantly, orchards and fountains.”

They said: “It is the same for us whether you admonish us or not. This (what you are saying and warning us) is of the tales of former people. We shall not be punished.” Thus, they belied him (Hood) and We destroyed them. Verily in this is a Sign (for people of Intelligence). The majority of them were not Mu'mineen. Verily, your Rabb is Most Powerful and Most Merciful. *(Ash-Shu'raa')*

The Qur'aan repeats the episode of Nabi Hood (Alayhis salaam) and his nation of Aad in several other Surahs as well.

**HADHRAT
NABI
SAALIH
(ALAYHIS
SALAAM)**

HADHRAT NABI SAALIH (Alayhis salaam)

Hadhrat Nabi Saalih (Alayhis salaam) was the Nabi sent to the Nation of Thamud. They were the successors of the nation of Aad whom Allah Ta'ala had utterly destroyed and wiped off from the surface of the earth. They too had become idol-worshippers. They rejected the Call to Tauheed proclaimed by their Nabi Saalih (Alayhis salaam).

Their region was the land between Hijaaz and Shaam until Waadi Quraa'. They would carve out mansions from mountains. They were giants who lived for hundreds of years. They were a highly civilized and cultured people who enjoyed great worldly prosperity. They existed long before Nabi Ibraaheem (Alayhis salaam).

When Nabi Saalih (Alayhis salaam) admonished them for their idolatry and called them to Tauheed, the Thamud demanded that he demonstrates a miracle to testify to the authenticity of his claim of Nubuwwat. Nabi Saalih (alayhis salaam) asked:

“What miracle should be demonstrated?” They said: “A she-camel should emerge from this rock and immediately on her emergence should she give birth

and have milk. Then only shall we know that you are a true Messenger of Allah.”

Jibraeel (Alayhis salaam) appeared to Nabi Saalih (Alayhis salaam) and said:

“O Saalih! Take a pledge from them that they will not harm the camel in any way. Besides her milk, nothing else of the camel will be halaal for them.”

Hadhrat Saalih (Alayhis salaam) extracted this pledge from them. It was then revealed by Allah to Saalih (Alayhis salaam):

“O Saalih! Make dua and witness my Qudrat (Power). Four thousand years before you I had created in this rock a she-camel for this occasion so that the Mu’jizah (Miracle) will be demonstrated by you to confirm your Nubuwwat.”

By the power of Allah Ta’ala, the Camel was living inside the rock for four thousand years. *“Verily, Allah has power over all things.” – Qur’aan*

Hadhrat Saalih (Alayhis salaam) then supplicated to Allah Ta’ala and the small group of Muslims said ‘Aameen’. Lo! As the Dua ended, a loud sound was heard from the mountain, and out emerged an extremely beautiful she-camel. She was munching fresh

grass. No one had ever seen such a beautiful camel. Moments after her emergence she gave birth to a baby camel. By the command of Allah, immediately a fountain of water and a pasture land came into existence. The camel began grazing in this green land.

The Thamud consisted of seven tribes. Despite all of them acquiring water from this fountain, the quantity remained the same. However, when the camel went to the fountain, she drank up all the water. Allah Ta'ala revealed to Saalih (Alayhis salaam) to inform his people to milk the camel. All seven tribes obtained milk from the camel. They filled their containers with milk. There was no shortage of milk.

On the command of Allah Ta'ala, Nabi Saalih (Alayhis salaam) explained to his people that one day per week has been set aside for only the camel to drink water from the well. The people should obtain water on the other days. The day the camel drank, will be the day that they were allowed to milk her.

The camel roamed about freely. Wherever she went to graze or drink water, all other animals would flee. Hadhrat Saalih (Alayhis salaam) warned them from harming this camel in any way whatsoever. She was *Naaqatullaah* (the Camel of Allah). Should she be harmed or molested in any way, the severe punishment of Allah would settle on them. The people honoured

their pledge although the vast majority did not accept Imaan. They derived considerable benefit from the camel's milk. The milk was in such abundance which enabled them to make butter and to sell milk products. In fact they derived considerable wealth from the milk of this camel.

Four hundred years passed in this peaceful state. One day, ten noblemen from his people approached him. Nabi Saalih (Alayhis salaam) informed them that a boy who will be born to them during this month will be the cause for the destruction of the nation. Coincidentally, the wives of these ten noblemen were pregnant. All ten gave birth to boys. Nine women killed their infant boys, but one woman did not. She named the child Qadaar. He grew up a young, strong man. The nine women now regretted their action of killing their babies. They blamed Hadhrat Saalih (Alayhis salaam), saying that he is a liar having misinformed them. Thus, they reneged from their Imaan. Their attitude towards the camel changed.

One day Qadaar and eight others from the other tribes after consuming wine schemed to kill the camel. They plotted to kill the camel when she came to the fountain to drink water. When the camel lowered her head to drink water, Qadaar struck her with an arrow. The camel attacked, and they all fled. One person from the group approached from behind had struck the legs of

the camel with a sword. When the camel fell, the accursed others returned and killed her.

When the young camel saw her mother's plight, she fled. The evil group pursued her. However, she entered into the mountain from the rock from whence her mother had emerged, and disappeared.

It is also narrated that they had killed the camel at the instigation of a woman who owned large flocks of animals. After killing the camel, this evil group resolved to murder Hadhrat Saalih (Alayhis salaam) and his family. Referring to this plot, the Qur'aan states:

"In the city there was a group of nine who spread mischief in the land, and they did not reform. They said: Take an oath by Allah that we shall kill him (Saalih) and his family at night. Then we shall resolutely say (if questioned) to his relatives that we were not present at the place where his family was killed, and verily we are truthful."

They set out at night to implement their evil scheme. But Allah Ta'ala had His Own plan for them. The Qur'aan says in this regard: *"They plotted a scheme, and We (too) plotted a scheme whilst they did not understand. Therefore, see how was the end of their*

plot. We obliterated them and their entire nation.” (An-Namal)

As they neared the home of Hadhrat Saalih (Alayhis salaam), a huge boulder from the mountain rolled at the command of Allah Ta’ala. It fell on this evil group and crushed everyone to death.

Many other Aayaat of the Qur’aan Majeed mention Hadhrat Saalih and his nation, Thamud.

Now Saalih (Alayhis salaam) warned them of the impending punishment. It would overwhelm them after three days. They had three days to enjoy themselves, thereafter they would be deracinated. They asked for a sign of this impending punishment. He said: “On the first day your faces will become red. On the second day, yellow, and on the third day your faces would become black.”

After the passing of these three days in which their faces were horribly disfigured, Jibrael (Alayhis salaam) let out such a terrible Screech which killed and destroyed the nation of Thamud. The entire nation of Thamud was obliterated, except one woman whose name was Kalba. She harboured intense hatred for Nabi Saalih (Alayhis salaam). She had quickly left and went to a tribe in Arabia. She was overcome with thirst and

asked for water. As she drank the water, she perished. She too died.

Once our Nabi (Sallallahu alayhi wasallam) passed by the grave of a person whose name was Abu Righaal. No one among the Sahaabah knew who Abu Righaal was. Rasulullah (Sallallahu alayhi wasallam) informed them: "This is the grave of Abu Righaal. He was from the Thamud. At the time when the Punishment had settled on the nation of Thamud he was in the Haram of Makkah, hence he was saved. However, as he emerged from the Haram, Allah's punishment overtook him and he was killed.

At that time, Abu Righaal had a branch of gold which was buried with him. The Sahaabah dug open the grave and found the branch of gold.

After his nation was destroyed, Nabi Saalih (Alayhis salaam), full of grief turned away, and sadly, with a heavy heart, said: "O my people! I had conveyed to you the Message of my Rabb, but you do not have a liking for advisors."

On a journey to Tabook when Rasulullah (Sallallahu alayhi wasallam) passed by the ruins of Thamud, he made haste and hurriedly exited from the area, covering his face with a cloth. He instructed the Sahaabah to make haste and to shed tears for fear of the punishment

perhaps apprehending them as well. It was a region of ill-fortune with a foreboding atmosphere. Therefore Rasulullah (Sallallahu alayhi wasallam) instructed that people should not go to places which had been pummelled and destroyed by Divine Chastisement nor should they drink of the water of the wells in such places.

When the Sahaabah informed Rasulullah (Sallallahu alayhi wasallam) that they had already filled their containers with water from this area and had used it to knead the dough, he instructed them to spill the water and to feed the dough to the camels.

After the destruction of Thamud, Hadhrat Saalih (Alayhis salaam) migrated to the Land of Shaam. He was buried on the right side of the Jaami' Musjid. Those who had accepted Imaan had also migrated with him to Shaam.

HADHRAT SAALIH (ALAYHIS SALAAM) IN THE QUR'AAN

Regarding Hadhrat Nabi Saalih (Alayhis salaam), the Qur'aan Majeed states:

“(We sent) to the Thamud their Brother, Saalih. He said: ‘O my people! Worship only Allah besides Whom there is no deity for you. Certainly, clear proof has come to you from your Rabb. This is the Camel of Allah sent to you. Therefore leave it (do not molest it)

to graze in the land of Allah. Do not harm it in any way, for then a painful punishment will apprehend you. And, remember when He made you the successors after (the destruction) of Aad. He established you in the land. You construct palaces in the flatland of the earth, and you carve (homes) out of the mountains. Therefore, remember the bounties of Allah (be grateful), and do not spread mischief on earth.’ ”

“The proud leaders from his nation said to those whom they despised (on account of their poverty) – those who had believed in Saalih: ‘Do you know (and accept) Saalih as a Messenger sent by his Rabb?’ They (those who were despised) said: ‘Certainly, we believe in the Message with which he has been sent.’ The proud (and arrogant ones) said: ‘Verily, we deny that which you believe in.’

Then they cut down (killed) the Camel and rebelled against the command of their Rabb, and they said: ‘O Saalih! Bring to us (the punishment) which you have promised if indeed you are among the truthful.’

Thus, the Quake apprehended them. By the morning they all were lying upside down on their faces (killed and destroyed). Saalih departed from them saying: ‘O my nation! Assuredly, I had delivered the Message of my Rabb to you and I had admonished you, but you do not love those who admonish.’ ” (*Al-A'raaf*)

“(Saalih) said: ‘O my people! He (Allah) has created you from the earth and He has established you therein. Therefore, seek forgiveness from Him and turn to Him in repentance. Verily, My Rabb is close (to everyone) and He answers (supplications and accepts repentance).’

They said: ‘O Saalih! We had entertained high hope on you before this (your calling us to Tauheed). Do you forbid us from worshipping the (idols) which our forefathers worshipped? We are in great doubt regarding that to which you are calling us.’ Saalih said: ‘What! Do you think if I disobey Allah whilst I am on a clear proof which has come to me from my Rabb and He has bestowed a Mercy on me? Who then can help me against Allah? You cannot increase me (in goodness) except in ruin.’... ‘Enjoy yourselves in your homes for three days. This promise (Punishment) is not false.’ ”

“Then when came Our command (the Punishment), We saved Saalih and those with him with our Mercy and from the disgrace of that day. Verily, your Rabb is powerful and mighty. Thus the mighty Screech apprehended those who had committed oppression (with their kufr), and by the morning they were lying prostrate (on their faces) in their homes. Behold! Thamud had denied their Rabb. Behold! There was ruin for Thamud.” (*Hood*)

**HADHRAT
NABI
LOOT
(ALAYHIS
SALAAM)**

HADHRAT NABI LOOT (Alayhis salaam)

Hadhrat Loot (Alayhis salaam) was the cousin of Hadhrat Nabi Ibraaheem (Alayhis salaam). His father's name was Haaraan. Hadhrat Loot (Alayhis salaam) during his childhood was under the care of Nabi Ibraaheem (Alayhis salaam). Nabi Loot (Alayhis salaam) and Hadhrat Saaraa (Alayhas salaam), Hadhrat Ibraaheem's wife, were the first to accept Islam from Nabi Ibraaheem (Alayhis salaam). He usually accompanied Nabi Ibraaheem (Alayhis salaam) on journeys and he had made Hijrat (Migration) with Nabi Ibraaheem (Alayhis salaam) to Egypt.

From Egypt, Hadhrat Loot (Alayhis salaam) migrated to Eastern Urdun (Jordan) in the vicinity of the cities of Sadoom (Sodom) and Aamoorah (Gomorra) while Hadhrat Ibraaheem (Alayhis salaam) returned to Palestine. These two cities were located in the present Dead Sea zone. Originally, this region (the Dead Sea) was not a sea. It was dry land where the two cities were located. The Punishment of Allah Ta'ala had destroyed the two cities and the location was transformed into a sea. The land of the two cities, in consequence of the Punishment, subsided approximately four hundred metres below sea level. It is for this reason that it is called the Dead Sea and also the Sea of Loot.

When Hadhrat Loot (Alayhis salaam) settled in Sadoom, he observed that the people here indulged in the worst kinds of immoral atrocities which no one on earth ever perpetrated. In addition to a variety of evil and immoral deeds, their outstanding immorality was homosexuality. These people were the first to initiate homosexuality. These evil, miserable people did not consider their villainy to be sinful or evil. On the contrary, they proudly, shamelessly and publicly committed their immorality of homosexuality. *(In our present era similar 'respectability and honour' are being bestowed to homosexuals and lesbians. The era of the people of Sadoom has been revived in our day – Mujlisul Ulama)*

In addition to their unnatural acts of immorality, they would plunder traders who came to their city. The excessive indulgence in this shaitaani act of immorality had completely corrupted and convoluted their brains. Everything they did was unnatural and vile in the extreme. Once Nabi Ibraaheem (Alayhis salaam) sent a relative, Al-Ya'riz, to obtain information regarding the condition of Nabi Loot (Alayhis salaam). When Al-Ya'riz reached the outskirts of Sadoom, one of the inhabitants seeing the stranger, struck him with a large stone. Blood spurted from the head of Al-Ya'riz. The evil man then most audaciously said to Al-Ya'riz: "Your head is bleeding as a result of the stone with which I struck you. You have therefore, to pay me for

my labour.” Taken aback at this satanic insanity, Al-Ya’riz remonstrated. The vile specimen of a devil grabbed Al-Ya’riz and dragged him to the magistrate’s court where he explained the charge.

The magistrate found Al-Ya’riz guilty, and ordered him to pay the fee for the labour of the oppressor. In anger, Al-Ya’riz grabbed a stone and bashed the head of the magistrate. Then he (Al-Ya’riz) said: “The fee which you owe me for having struck you may be paid to the one who had struck me.” Then he fled from that madhouse of the devils. This was the low ebb of moral and intellectual degeneration of the people of Sadoom. Their audacious and flagrant indulgence in homosexuality had totally deranged their thinking.

Whenever Loot (Alayhis salaam) would admonish and advise these miserable people who excelled in immorality, their response was as is mentioned in the Qur’aan:

“Their response was only (to say): ‘Expel them (Loot and his small band of followers) from your city, for verily they (believe themselves) to be very holy.’ ”

They mocked, jeered and threatened to stone him. They challenged Nabi loot (Alayhis salaam) to produce the punishment of Allah about which he repeatedly warned them.

While these evil, wicked people were enjoying themselves with their filth and crimes, Nabi Ibraaheem (Alayhis salaam) happened to be in the forest where he saw three strangers. Hospitality was an outstanding feature of Hadhrat Ibraaheem's character. He invited the strangers to his home and slaughtered a calf. When the food was prepared, he served it to the strangers who did not partake of it. Nabi Ibraaheem (Alayhis salaam) became apprehensive. The strangers observing the discomfort of Nabi Ibraaheem (Alayhis salaam), smiled and informed him that they were the Angels of Allah Ta'ala having been sent to destroy the people of Loot (Alayhis salaam). They were on their way to Sadoom.

After understanding that the strangers were Angels, Nabi Ibraaheem (Alayhis salaam) asked: "How can you destroy the nation when Loot (Alayhis salaam) is also among them?" The Angels explained that they were aware of the presence of Hadhrat Loot (Alayhis salaam). However, the destruction of the people of Sadoom has already been decreed by Allah Ta'ala. Loot (Alayhis salaam) and his family will be saved, but not his wife. She will remain behind and be destroyed with the wicked kuffaar. She supported the evil people in all their crimes.

When the Angels were about to leave for Sadoom, Nabi Ibraaheem (Alayhis salaam) requested to accompany them. He was keen to witness the destruction of the evil

nation. The Angels advised him not to accompany them because he would not bear to see the destruction which will overtake the people of Sadoom. However, Nabi Ibraaheem insisted on accompanying them. He mounted his camel and joined the Angels.

On reaching the outskirts of Sadoom, the Angels instructed Nabi Ibraaheem to halt and not to proceed further since there was no permission from Allah Ta'ala for him to proceed. Nabi Ibraaheem (Alayhis salaam) dismounted from his camel and engaged in Ibaadat.

The Angels proceeded to the home of Nabi Loot (Alayhis salaam). When Nabi Loot (Alayhis salaam) emerged from his Ibaadat he saw twelve exceedingly handsome lads dressed in the best of garments. A wonderful fragrance of perfume was emitted by them. He became extremely perplexed, anxious and fearful. If his people learnt of these handsome lads, they would come running like wild dogs to gratify their evil carnal lusts. Nabi Loot (Alayhis salaam) bemoaning his inability to protect his guests took them into his home.

His wife was a kaafirah and a lesbian as were the other women of the town. She was in cahoots with the homosexuals. She informed them of the 12 handsome lads. Soon a crowd of these swines came flocking wildly and demanded that Loot (Alayhis salaam) hands over his guests to them. All his pleas were of no avail.

When he refused to hand over his guests, they wounded him and began breaking the door.

Meanwhile the Angels were under command of Allah Ta'ala to take action only after Loot (Alayhis salaam) had complained to them (the Angels) thrice. On the third occasion when it seemed that the evil homosexuals would penetrate into the house, Hadhrat Loot (Alayhis salaam) with tears in his eyes informed the Angels that he was helpless to protect himself and them. At this juncture, Jibraeel (Alayhis salaam) who was one of the group allayed his fears. He revealed their identity and said that these villains would not be able to reach and harm him.

Nabi Loot (Alayhis salaam) was instructed by Jibraeel (Alayhis salaam) to depart with his family during the latter part of the night. They were not to look behind them when they hear the terrible sounds of Allah's Punishment. Only his wife from among them would also be apprehended by the Punishment. While the evil men were making their effort to break into the home, Jibraeel (Alayhis salaam) instructed Nabi Loot (Alayhis salaam) to depart with his family from the rear exit. His wife who had initially accompanied the family turned back. She was also doomed to be destroyed.

When the evil crowd finally broke into the house, just prior to the family departing, Jibraeel (Alayhis salaam)

recited something and blew into their direction. Immediately, they were blinded. In fact, their ears and noses disappeared leaving them with blank, faceless heads. Referring to this episode, the Qur'aan Majeed states:

“They attempted to seduce his guests, so We obliterated their eyes. (And We said): ‘Taste My punishment (and the consequences of) My warnings.’ ”

They cried and wailed. They believed that the guests of Loot (Alayhis salaam) had perpetrated sihr (magic) on them. They pleaded with Loot (Alayhis salaam) to ask his guests to cure them. They promised to repent and reform. Jibrael (Alayhis salaam) with a stroke of his wing over them cured them. Their eyes, noses and ears were restored. Seeing the ‘lads’ their satanism and carnality overwhelmed their thinking, hence they again renewed their evil effort. Immediately their bodies were paralyzed. Again they ‘repented’ and again were they cured by an act of Jibrael (Alayhis salaam).

They then left the home of Nabi Loot (Alayhis salaam) and resolved to take revenge the next day. All the city gates were closed. When Nabi Loot (Alayhis salaam) asked how he should leave the city with all the gates closed, Jibrael (Alayhis salaam) delivered the family to the house where Hadhrat Ibraaheem (Alayhis salaam) was.

The final destruction of these people was preceded by a dreadful Scream of an Angel. After sunrise, by the command of Allah Ta'ala, Hadhrat Jibrael (Alayhis salaam) dug his wing deep into the earth under the cities to be destroyed. He lifted these cities on the tip of his wing like a cake. Nothing and no one was disturbed. He took these cities high into the sky and from there flipped them upside down to strike on the earth. Every one of these vile specimens of humanity perished. Mentioning the destruction of these criminals, the Qur'aan says:

“Thus, when Our command came, We made its (the city's) upper surface into its lower surface (i.e. upside down), and We rained on it (the region) brimstones in torrents.”

In the morning, Allah Ta'ala sent showers of brimstone from the sky to eliminate others in the surrounding region. They too were partners in the crimes of the people of Sadoom. Every stone had on it inscribed the name of the person it was earmarked to strike.

Hadhrat Ibraaheem (Alayhis salaam) asked Hadhrat Jibrael (Alayhis salaam) about the final abode of the destroyed people. Jibrael (Alayhis salaam) said:

“Their abode is under the seventh layer of the earth. They are destined for the abode of Haawiyah in Jahannam.”

Together with his family, Hadhrat Loot (Alayhis salaam) settled in the nearby town of Dhagar. After sunrise when he surveyed the scene of Sadoom’s destruction he observed nothing but ruin. He passed away in this town.

LOOT (ALAYHIS SALAAM) IN THE QUR’AAN

Many Qur’aanic Aayaat explain in detail certain episodes pertaining to Hadhrat Loot (Alayhis salaam). Allah Ta’ala says in the Qur’aan:

“When the Messengers (the Malaaiakah/Angels) came to the Family of Loot, he said (with grief): ‘You are strangers.’ They said: ‘In fact, we have brought to you that (punishment) about which the people are in doubt. We have come with the Truth and verily, we are truthful. Therefore, leave with your family during (a remaining) portion of the night, and you (O Loot!) walk behind them, and no one from among you should look behind. Proceed to (the destination) where you have been commanded to go.’

We had revealed to him the decree that these people would be deracinated by the morning.

The people of the city came (running) in happiness. He (Loot) said: ‘These are my guests. Fear Allah, and do not disgrace me.’ They said: ‘Did we not warn you not to keep any person (guest) by you?’ *(They had ordered Nabi Loot –Alayhis salaam – to hand over any guest who may come to him.)*

(The Angels said to Loot): ‘By your Life! These people are dwelling in a drunken stupor.’ Then the Mighty Scream apprehended them at sunrise. Then We (inverted) the cities upside down, and We rained on them brimstones. Verily, in this are signs for people of intelligence.

When Our Messengers came to Loot, he was grieved and he became worried. He said: ‘This is indeed a calamitous day.’ Then his people came running (like wild dogs) to him. This (was) their way from before.....He said: ‘Is there not even one intelligent person among you. (Expressing grief) he said: ‘I wish I had the power to fight you.’

The Angels then (revealing themselves) said: ‘O Loot! We are the Messengers of your Rabb. They will not be able to reach you (and harm you). Depart during a portion of the night and no one among you should look behind, except your wife. Whatever will overtake them (of the punishment) will also befall her. Verily, their promise (of the punishment) is the morning-time.

What! Is the morning not close by?’ When Our decree (of the punishment) came, We turned the cities upside down and We rained on them showers of brimstone. (Each stone) was marked (with a name) by your Rabb.....

Then We saved him (Loot) and his family except the old woman (his kaafirah wife) who remained behind. Then We utterly pulverized (and destroyed) the others.”
(Surah Hood)

**HADHRAT
NABI
SHUAIB
(ALAYHIS
SALAAM)**

HADHRAT NABI SHUAIB **(Alayhis salaam)**

Hadhrat Nabi Shuaib (Alayhis salaam) was sent as the Nabi to Madyan which is also known as Madyaan. Madyan is the name of a tribe, not of a region/city/town. The ancestor of this tribe was Madyan, the son of Nabi Ibraaheem (Alayhis salaam). He was the son of Qatooraa, the third wife of Hadhrat Nabi Ibraaheem (Alayhis salaam). This tribe is therefore also called Bani Qatooraa. He was the father-in-law of Hadhrat Nabi Musaa (Alayhis salaam). After Nabi Musaa (Alayhis salaam) had migrated from Egypt he lived with Hadhrat Shuaib (Alayhis salaam) for about a decade.

Initially, Madyan had migrated with his stepbrother, Nabi Ismaaeel (Alayhis salaam) to the Land of Hijaaz. Since Nabi Shuaib (Alayhis salaam) is also from this same tribe, his people are also called the Nation of Shuaib. This tribe had settled in the region adjoining Shaam. The main trade route from Hijaaz to Shaam, Palestine, Yemen and until Egypt which passed by the eastern shores of the Red Sea, is termed *Imaam Mubeen* in the Qur'aan Majeed. According to the Qur'aan, the Madyan people were inhabiting a region in close proximity of this main trade route (Imaam Mubeen).

The region they occupied was extremely fertile with luxurious and dense forests. These people are therefore called Ashaab-e-Aikah (The People of the Dense Forest). However, there is some difference of opinion regarding the identity of these people. The popular view is that Ashaab-e-Aikah and Madyan are two names of the same tribe.

A salient evil of the People of Madyan was to give short weight and short measure when selling. Regarding these people, the Qur'aan states:

“(Allah Ta’ala sent) to Madyan their Brother Shuaib. He said: ‘O my people! Worship only Allah. There is no other deity for you besides Him. Do not give short-weight and short measure. I can see that you are prosperous, and I fear for you the punishment of an engulfing day. O my people! Give full measure and weight and do not spread anarchy in the land.’ ”

But his people rejected his advice and admonition, retorting that it was their wealth and they would trade and give less weight, etc. as they deem appropriate. They mockingly asked him if his Salaat and Imaan dictated that they abandon the idol-worship which they have inherited from their forefathers, and that they should have no freedom to use their wealth and trade as they wished. Nabi Shuaib (Alayhis salaam) warned them of being obliterated by Allah’s Punishment just as

the people of Nooh (Alayhis salaam), Hood (Alayhis salaam), Saalih (Alayhis salaam) and Loot (Alayhis salaam) were uprooted and destroyed. His people, greatly aroused with anger said to Nabi Shuaib (Alayhis salaam) that he was a weakling among them and they did not accept what he was saying. If he does not desist, they would stone him to death. However, Nabi Shuaib (Alayhis salaam) resolutely continued to admonish them and call them to the worship of Allah and to abandon their criminal ways.

After losing all hope in their reformation, Hadhrat Shuaib (Alayhis salaam) cursed the people. He supplicated for their destruction. Hadhrat Jibraeel (Alayhis salaam) arrived and informed him that the punishment for the people was imminent. He informed Hadhrat Shuaib (Alayhis salaam) to leave the city with his followers who numbered one thousand and seven hundred. They were to go away far from the city doomed for destruction.

The people of the city mocked and jeered when they saw Hadhrat Shuaib (Alayhis salaam) and his followers leaving the city. He informed them that he was dissociating from them because the Punishment of Allah would now overtake them. Jibraeel (Alayhis salaam) informed Hadhrat Shuaib (Alayhis salaam) that the punishment would settle on his people the next

morning, i.e. after the departure of Hadhrat Shuaib (Alayhis salaam).

The Qur'aan Majeed mentions two types of Punishment which engulfed and destroyed the people of Madyan - a mighty earthquake and a rain of fire. In this regard the Qur'aan Majeed states:

“Then the mighty quake apprehended them and by the morning they lay prostrate, upside down.” (*Surah A'raaf*)

“They belied (and rejected) him (Shuaib –alayhis salaam), then the punishment of the Day of the Cloud apprehended them. Indeed, it was a dreadful day.” (*Surah Ash-Shu'raa*)

While all the kuffaar were sleeping during the morning, Hadhrat Jibraeel (Alayhis salaam) let out a mighty, dreadful scream which killed them all. No kaafir and no animal was spared. Simultaneously fire rained from the sky and reduced them all to ashes.

After the destruction of the kuffaar, Allah Ta'ala ordered Hadhrat Shuaib (Alayhis salaam) to return to the destroyed city with his followers. Within a short while the city was reconstructed. The land became fertile and more luxurious than its previous condition.

Nabi Shuaib (Alayhis salaam) lived 12 years after the destruction of the people of Madyan.

Of significance is the fact that Hadhrat Shuaib (Alayhis salaam) profusely regretted having cursed his nation and asking Allah Ta'ala to punish them. He cried so much and for so long that ultimately he became blind. Hadhrat Jibrael (Alayhis salaam) came and said: "O Shuaib! Why do you cry so much? If you desire the return of your vision, it shall be granted." Jibrael (Alayhis salaam) assured him that Allah Ta'ala would grant whatever he desired. Hadhrat Shuaib (Alayhis salaam) said: "O Jibrael! I desire nothing other than the Vision of Allah Ta'ala." Allah Ta'ala responded and said that His Vision will be on the Day of Qiyaamah. Thus, Hadhrat Shuaib (Alayhis salaam) remained blind for twelve years until his demise.

**HADHRAT
NABI
YOONUS
(ALAYHIS
SALAAM)**

HADHRAT NABI YOONUS **(Alayhis salaam)**

Nubuwwat was conferred to him at the age of 28 years. He was sent by Allah Ta'ala for the guidance of the people of Nineva which was a famous city of Iraq. According to the Qur'aan Majeed the population of this city was in excess of a hundred thousand. His father's name was Mattaa. He appeared on the scene about 700 years before Nabi Isaa (Alayhis salaam). He was the contemporary of another Nabi, Hadhrat Hazaqeel (Alayhis salaam). He is known as Zunnoon and also as Saahibul Hoot (The Man of the Fish). He was from the progeny of Hadhrat Hood (Alayhis salaam).

Hadhrat Yoonus (Alayhis salaam) called his people towards Allah Ta'ala for forty years, but they rejected him and persisted with their idolatry. They said to Nabi Yoonus (Alayhis salaam): "Even if you split us into bits, we shall not accept you to be a Nabi of Allah." He repeatedly warned them of the punishment of Allah Ta'ala. They mockingly said: "What is punishment? How is punishment?" Hadhrat Yoonus (Alayhis salaam) said that the Punishment was the Fire of Jahannam. However, they continued mocking and persecuting him.

Losing all hope and believing that they would never reform, he cursed them. He supplicated to Allah Ta'ala

to punish the people. It was revealed to him that the punishment will apprehend them at the appointed time.

Grieved and angered by the kufr and villainy of the people, and feeling convinced that they were beyond reformation, Nabi Yoonus (Alayhis salaam) left the city. His error was that he did not wait for a Directive from Allah Ta'ala. Allah Ta'ala therefore cast him into a trial. Referring to this trial, the Qur'aan Majeed says:

“(Remember) the Man of the Fish when he left (the city) grieved (because of the kufr of the people), and he thought that We shall not apprehend him (for having taken the decision to leave). Thus he called (on Allah Ta'ala) from the darkness (of the belly of the fish): *“There is no deity but You (O Allah!). You are Pure. Verily, I am of the wrong doers.”* Then We accepted his cry (of repentance) and we released him from the grief (of entrapment in the stomach of the fish). In this manner do We save the Mu'mineen.”

Prior to being sent to Nineva, Hadhrat Yoonus lived in solitude and seclusion. He devoted all his time to Ibaadat. Then Allah Ta'ala appointed him the Nabi for the guidance of the mushrikeen of Nineva. When he left the city in grief and anger he told the people that the Athaab of Allah would settle on them soon. After he had departed, the people realized that his departure signified that the punishment would be imminent.

Despite having rejected Hadhrat Yoonus (Alayhis salaam), the people knew that he was truthful. They now truly feared the Impending Punishment. The entire populace left their homes, went into the wilderness, cried and repented. They broke all the idols and went in search of Nabi Yoonus (Alayhis salaam). In the wilderness, they all called out in unison: “O Our Rabb! We believe in whatever Message Yoonus has brought.” Allah Ta’ala accepted their Taubah. The Athaab was averted and Allah Ta’ala saved them.

Meanwhile Hadhrat Yoonus (Alayhis salaam) became a passenger in a boat. The boat was caught in a sudden storm and it appeared to the passengers that they would be doomed. In terms of their belief, the passengers said that there appears to be a slave who has fled from his master hence the storm which threatened to sink the boat. Hadhrat Yoonus (Alayhis salaam) hearing their conversation, understood that this was a *naseehat* for him from Allah Ta’ala. He therefore said to the boat people: “I am the slave who has fled from his Master. Cast me overboard.”

However, the people were considerably impressed by his holy appearance, hence they refused. Instead they decided to draw lots. They cast lots to decide who the culprit was. Lots were drawn thrice. Each time the name of Hadhrat Yoonus (Alayhis salaam) surfaced. With much reluctance they decided to cast him

overboard. However, he of his own accord jumped into the water. The storm then subsided.

Allah Ta'ala created a huge fish which appeared as Hadhrat Yoonus fell into the water, and swallowed him. Allah Ta'ala had commanded the fish to only swallow Hadhrat Yoonus (Alayhis salaam) without harming him in any way whatsoever. It was revealed to the fish: "Yoonus is not your food." When Hadhrat Yoonus (Alayhis salaam) found himself alive inside the belly of the fish, he understood that this was a trial from Allah Ta'ala. From inside the darkness of the belly of the fish he repented and recited the Tasbeeh:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

*"There is no deity but You (O Allah!). You are Pure.
Verily, I am of the wrong doers."*

He remained inside the fish for three days. Then Allah Ta'ala commanded the fish: "Disgorge Yoonus who is Our Amaanat (Trust) inside you." The fish then disgorged Hadhrat Yoonus (Alayhis salaam) on the sea shore. The sojourn inside the fish had considerably weakened and sickened him. It is mentioned in the Hadith that his body had shrivelled up, became tender and he had lost all his hair. Whilst he lay on the sand sick, nauseous and in bewilderment at the events of the recent past, Allah Ta'ala created a tree which grew

instantaneously. Yoonus (Alayhis salaam) erected a small hut in the shade of the large tree. Here he lived for some time.

Allah Ta'ala commanded Hadhrat Yoonus (Alayhis salaam) to return to Nineva and to continue with the mission of Islam. The people were over-joyed and happy when they saw him. The entire population faithfully followed all the teachings imparted by their Nabi. Hadhrat Yoonus (Alayhis salaam) died in Nineva and was buried there.

**HADHRAT
NABI
HAZAAQEEL
(ALAYHIS
SALAAM)**

HADHRAT HAZAAQEEL (Alayhis salaam)

In the Qur'aan Majeed, Hadhrat Hazaaqeel (Alayhis salaam) is named Zul Kifl.

“And, remember Ismaaeel, Al-Yasa’ and Zul Kifl. All of them were righteous.”

(Qur'aan)

He was among the Ambiya of Bani Israaeel. When extreme old age had overtaken Hadhrat Al-Yasa’ (Alayhis salaam) who was also among the Ambiya of Bani Israaeel, it occurred to him to appoint a khalifah (representative) to continue the mission of guiding the people. He assembled Bani Israaeel and announced his intention.

He said that he would appoint as his Khalifah a person who will pledge to observe three acts: (1) He will fast every day (2) He will spend the entire night in ibaadat, and (3) He will not display anger. All the people were silent. No one could measure up to this rigid standard of Taqwa. When it appeared that the criterion set by Hadhrat Al-Yasa’ could not be fulfilled, a man who had no status in the community stood up and said that he was prepared to give this pledge. This person was regarded as a non-entity. Hadhrat Al-Yasa’ (Alayhis salaam) repeated his announcement. The same person

stood up and pledged to fulfil the three conditions. No one else had the courage to give the pledge demanded by Hadhrat Al-Yasa' (Alayhis salaam).

The next day Hadhrat Al-Yasa' again repeated his announcement. Everyone in the gathering was silent. The same person stood up and repeated his pledge of allegiance. Then Hadhrat Al-Yasa' appointed this person as his Khalifah. He was Hadhrat Hazaaqeel (Alayhis salaam).

This scenario was intolerable for Iblees. He appointed a group of shayaateen to deceive and mislead the Khalifah. Despite numerous attempts, all the shayaateen failed in their evil mission. Then Iblees-in-Chief dismissed them all and himself undertook the task of derailing the Khalifah from the Straight Path.

The practice of the Khalifah was to sleep a short while during the afternoon, i.e. the Masnoon *qailoolah* practice. He would spend the entire night in Ibaadat as he had pledged. One day Iblees appeared in the form of an aged person with disheveled hair. He gave the impression of being overwhelmed by grief. Precisely at the time of *qailoolah*, Iblees knocked at the door of the Khalifah who promptly answered. Iblees explained that his people had greatly oppressed him. He mentioned some disputes and how his people were oppressing him.

His lengthy complaint consumed the entire duration of the time for qailoolah.

The Khalifah advised him to leave and to come during the evening when he will be in session listening to disputes and problems of the community. During the evening, the Khalifah did not find the ‘old man’. He thought perhaps he would attend the morning session. However, the ‘old man’ was nowhere to be seen even in the morning session.

That afternoon, precisely at the time when the Khalifah was about to take his nap, Iblees knocked at the door and repeated the same story. When the Khalifah asked for an explanation for his absence from the session yesterday, Iblees said: “My people are evil. When they realized that I shall be complaining to you, they silently begged me not to lodge my complaint. They promised to fulfill my rights. However, after the ending of your session, they reverted to their oppression. I have therefore returned.” The Khalifah again instructed Iblees (the ‘old man’) to attend his court session during the evening.

However, Iblees repeated his stunt of deception. The Khalifah was weary and overwhelmed with sleep. He had not slept a wink in two days. He therefore instructed the people in his house not to open the door for anyone this day at the time of qailoolah. Iblees

appeared and knocked at the door. From inside he was informed of the instruction of the Khalifah. Iblees resorting a brazen lie, said that he had presented himself the past two days with a very important issue and the Khalifah had told him to come again at this time. His pleading was ignored and the door was not opened.

The inmate of the house observed that the outer-gate was still locked and closed. How did this old man enter and reach the house door? Suddenly the ‘old man’ reached the door of the Khalifah despite the front door not having been opened for him. He knocked on the bedroom door. The Khalifah opened, and seeing the ‘old man’ he said to the inmates of the house: “I had forbidden you from opening the door today to anyone. Why did you allow him in?” At the same time the Khalifah observed that the outer-gate and the house door were closed. He looked closely at the ‘old man’ who was now in close proximity to him. He solved the conundrum.

The Khalifah said: “O Enemy of Allah! You are Iblees.” Conceding defeat, having realized that his scheme of deception has failed, Iblees said: “Yes, I am Iblees. You have exhausted me and my helpers. We have failed to entrap you. I finally undertook the task of angering you so that you fail in observing your pledge. Alas! I too have failed.”

Due to the firmness of the Khalifah in observing his pledge, Allah Ta'ala bestowed to him the title *Zul Kifl* and appointed him the Nabi after Hadhrat Al-Yasa' (Alayhis salaam). He had fulfilled his Pledge.

It has also been narrated that he was the son of Hadhrat Nabi Ayyub (Alayhis salaam). Allah Ta'ala had granted his supplication of bringing the dead to life. Once Allah Ta'ala commanded Bani Israaeel to initiate Jihad against the kuffaar. However, for fear of death they refused to participate in Jihad. As a punishment, Allah Ta'ala afflicted them with a plague. The vast majority perished. Referring to this episode, the Qur'aan sates:

“What! Have you not seen those who emerged (and fled) from their homes while they were thousands in fear of death? Then Allah said to them: “Perish!” (They all died), Then Allah restored them to life.” (Al-Baqarah)

These people had fled in fear of the plague and sought safety in a mountain valley. A dreadful scream at the command of Allah Ta'ala, killed them all. There are differences regarding the actual number of those who had perished. The Qur'aan only mentions ‘thousands’.

Hadhrat Hazaaqeel (Alayhis salaam) was in I'tikaaf in the city. After seven days he set out to inspect the

death-site. When he reached the place he saw only decomposed bones of thousands of people. He was overwhelmed with grief. He supplicated to Allah Ta'ala to restore them to life. Allah Ta'ala revealed to Hadhrat Hazaaqeel (Alayhis salaam):

“O Hazaaqeel! They all fled in fear of the plague. They had no understanding of My Power and My Apprehension. I therefore killed them. With your supplication I am resurrecting them.”

It has been narrated that whenever these people and their offspring would perspire, the stench of decomposed corpses would be emitted from their bodies. Despite having been resurrected and brought back to life, they were not fully obedient to Hadhrat Hazaaqeel. Gradually they abandoned the Deen of Nabi Musaa (Alayhis salaam) and reverted to idolatry.

Hadhrat Hazaaqeel (Alayhis salaam) migrated to the Land of Shaam and passed away in Baabil. He was buried in a place between the River Dajlah (Tigris) and Kufa.

**HADHRAT
NABI
SHAMWEEL
(ALAYHIS
SALAAM)**

HADHRAT SHAMWEEL **(Alayhis salaam)**

Towards the end of the fourth century of the Christian era, the Filisteeni nation attacked Bani Israaeel and captured the Taboot (a trunk) in which was the original manuscript of the Tauraah, the Staffs of Hadhrat Nabi Musaa (Alayhis salaam) and of Nabi Haaron (Alayhis salaam) and some other holy relics. The Filisteens placed the Taboot in their largest temple called Bait Wujoon in which was located their biggest idol, Wujoon. This idol had the body of a fish and a human face.

At this juncture in time, there was a Qaadhi by the name Shamweel. Allah Ta'ala conferred Nubuwwat to him. After the demise of Hadhrat Nabi Al-Yasa' (Alayhis salaam), the Amaaliqah whose king was the powerful oppressor Jaloot (Goliath), attacked and defeated Bani Israael. All the land of Bani Israaeel was captured by the Amaaliqah. Numerous chiefs and respected elders of Bani Israaeel were arrested and enslaved. Much oppression on Bani Israaeel was committed by the Amaaliqah.

During this period there was no Nabi among Bani Israaeel. However, in the Family of the Ambiya of Bani Israaeel was one pregnant woman. A child was born to her. He was named Shamweel. An Aabid (Buzrug) of

Bani Israaeel assumed the responsibility of caring for Shamweel who had memorized the Tauraah under the supervision of this Aabid. Then Allah Ta'ala appointed him to be the Nabi for the guidance of Bani Israaeel.

Hadhrat Shamweel (Alayhis salaam) was of the progeny of Hadhrat Haaron (Alayhis salaam). The oppression of the Amaaliqah persisted during the time of Hadhrat Shamweel (Alayhis salaam). Bani Israaeel implored him to appoint a king for them under whose command they will wage Jihad against the Amaaliqah. Hadhrat Shamweel (Alayhis salaam) was not in favour of this proposal because he feared that Bani Israaeel would violate their pledge and not participate in Jihad when the occasion arises. When the people assured him of their firm resolve for Jihad, he supplicated to Allah Ta'ala for a king to be appointed.

Allah Ta'ala informed Hadhrat Shamweel (Alayhis salaam) that Taaloot who was superior in knowledge and physical strength has been appointed to be the king. No one was as versed as he was in the Tauraah. However, Bani Israaeel despised him on account of his poverty. They wanted one of their elite to become the king. Taaloot was a shepherd. One day an animal was lost. The owner demanded payment from Taaloot. However, he was not by the means to pay for the lost animal. In view of the insistence of the employer, Taaloot went to Nabi Shamweel (Alayhis salaam) and

asked him to intercede on his behalf as he was unable to pay for the lost animal.

Jibraeel (Alayhis salaam) arrived with a branch from Jannat and said to Nabi Shamweel (Alayhis salaam) that the person whose height was the length of the branch would become the king of Bani Israaeel, and his name was Taaloot. When Taaloot came to Hadhrat Shamweel asking him to intercede on his behalf, Hadhrat Shamweel (Alayhis salaam) looked at him very attentively. He asked his name. When he was told that it was Taaloot, Nabi Shamweel (Alayhis salaam) measured his height and found it to be the size of the branch. Thus he was convinced that Taaloot has been appointed the king by Allah Ta'ala.

Since time immemorial, the Chain of Nubuwwat was in the progeny of Laadi (a son of Nabi Ya'qoob –alayhis salaam) and government was in the progeny of Yahooda, also a son of Nabi Ya'qoob (alayhis salaam). However, when this was now transferred to the progeny of Bani Yameen (a son of Nabi Ya'qoob – alayhis salaam), from whose progeny was Taaloot, envy constrained Bani Israaeel to object. Referring to this episode the Qur'aan Majeed states:

“What! Are you not aware of the group among Bani Israaeel after Musaa who said to their Nabi: ‘Appoint for us a king to enable us to fight in the Path of Allah.’

He (Nabi Shamweel) said: 'It is very likely that you will refuse to fight if Qitaal was ordained for you.' They said: 'How is it possible that we shall refuse to fight in the Path of Allah when we have been expelled from our homes and separated from our children?'

Then when Qitaal was ordained for them, they reneged except a small number. And, Allah is aware of the wrong doers. Then their Nabi (Shamweel) said to them: 'Verily Allah has appointed Taaloot as your king.' They said: 'How can he be the king over us whilst we have greater entitlement than him to be king. Furthermore, he has not been bestowed with wealth.' The Nabi said: 'Verily Allah has chosen him and has increased him in knowledge and physical strength. Allah bestows sovereignty (kingship) of His Kingdom to whomever He wills.' "

(Surah Baqarah)

The people demanded from Hadhrat Shamweel (Alayhis salaam) a sign to prove that Taaloot has been appointed by Allah Ta'ala. Hadhrat Shamweel (Alayhis salaam) said that the Taaboot which had been snatched from them by the Amaaliqah would be returned to Taaloot. They would see the miraculous event of Angels returning the Taaboot.

As mentioned earlier, the Taaboot was placed in the temple of Wujoon. The mushrikeen of Fillisteen

observed that every morning when they would proceed to worship Wujoon, the idol would be lying on the ground face down. They would replace the idol on its place, but in the morning would find it lying face down on the ground.

An added calamity settled on the people of Fillisteen. A plague of rats devoured all their crops. A severe epidemic broke out. It occurred to them that these calamities were the effects of the ill-luck of the Taaboot. Their clergy advised them to get rid of the Taaboot as soon as possible. The Taaboot was placed on a wagon pulled by two cows and left on the highway. The cows, without any driver, with the wagon stopped in a farm of Bani Israaeel. When they saw the Taboot they were overwhelmed with joy and delight. Their happiness was beyond all bounds. They ran to the people spreading the news of the arrival of the Taaboot.

Ultimately, Angels carried the Taboot and placed it at the door of Taaloot. Now Bani Israeel had no option but to concede and accept Taaloot as their king. Taaloot made preparations for Jihad. He moved with his army. When they reached a river which had to be crossed, he made an announcement. Referring to this announcement, the Qur'aan Majeed says:

“When Taaloot departed with the army, he said: ‘Verily, Allah will cast you into trial with the river.

Whoever drinks from it (the water of the river) will not be with me. Whoever does not drink of it will be with me, except drinking one handful.’ All, but a few, drank from it.” (*Al-Baqarah*)

Only one handful of water was allowed. The water was clear and cool. The soldiers were tired and thirsty. This event took place at the river of Urdun (Jordan). Only 313 persons had obeyed Taaloot and had refrained from drinking the water. This was the same number as the participants on the occasion of the Battle of Badr.

After the army had crossed the river, all those who had satiated themselves with the water said that they do not have the power to fight against such a powerful giant as Jaaloot. However, the small sincere group with trust on Allah Ta’ala said that there were many small groups which had defeated large armies with the permission of Allah Ta’ala.

In the army of Taaloot was a youth, Daawood who later was appointed the Nabi. He was not known for courage or any physical prowess. He was the youngest of his father’s sons. It was Dawood (Alayhis salaam) who killed Jaaloot. In the wake of the fall of Jaaloot, the Amaaliqah were routed and defeated by Bani Israaeel.

(This episode will be explained in more detail in the chapter on Hadhrat Nabi Daawood –Alayhis salaam, in another book to be published, Insha-Allah).

**HADHRAT
NABI
YOOSHA'
BIN NOON
(ALAYHIS
SALAAM)**

HADHRAT YOOSHA' BIN NOON **(Alayhis salaam)**

Hadhrat Yoosha' Bin Noon (Alayhis salaam) was the servant of Hadhrat Musaa (Alayhis salaam). Allah Ta'ala appointed him to be the Nabi after the demise of Hadhrat Haaroon (Alayhis salaam) and Hadhrat Musaa (Alayhis salaam).

Yoosha' (Alayhis salaam) was the nephew of Nabi Musaa (Alayhis salaam). He was the son of Maryam, the sister of Nabi Musaa (Alayhis salaam). Under his command, Bani Israaeel was led out from the forty-year trap of the wilderness of Teeh.

After the liberation of Bani Israaeel from the oppression of Fir'oun, Nabi Musaa (Alayhis salaam) had sent a group to reconnoiter and obtain information about the tyrannical, mushrik people of Kin'aan. The intention was to wage Jihad against them. Hadhrat Yoosha' (Alayhis salaam) was one of this group. Some members of this group, after having obtained information, instilled fear in Bani Israaeel for the kuffaar of Kin'aan. In their opinion Bani Israaeel would not be able to fight against these powerful kuffaar. When Bani Israaeel refused to participate in Jihad, Hadhrat Yoosha' (Alayhis salaam) was the first to encourage them to obey Hadhrat Musaa (Alayhis

salaam) and to engage in Jihad against the mushrikeen. But they refused.

The consequence of their rejection was Allah's Punishment which assumed the form of Bani Israeel being stranded and wandering aimlessly in the Valley of Teeh for forty years. During this period both Nabi Musaa (Alayhis salaam) and Nabi Haaron (Alayhis salaam) had passed away. Hadhrat Yoosha' (Alayhis salaam) led Bani Israaeel for the next seven years until the promised period of punishment of 40 years terminated. Only then did they wage Jihad and conquered the lands of Kin'aan and Baitil Maqdis. Before finally conquering Baitil Maqdis, Yoosha' (Alayhis salaam) led Bani Israaeel in many Jihad campaigns. With the aid of Allah Ta'ala, Yoosha' (Alayhis salaam) was victorious in every battle. City after city fell to him.

HADHRAT YOOSHA'S ENCOUNTER WITH BAL'AM BAA-OOR

The City of Baaliq was the capital city where the king resided with his army. It was a very prosperous city. The king himself came out with his army to fight Bani Israaeel. However, Hadhrat Yoosha' (Alayhis salaam) could not be defeated. The king with his army took refuge inside the city. All the gates were closed. Hadhrat Yoosha' (Alayhis salaam) laid siege to the city.

In the city of Baaliq there was an Aabid, Bal'am Baa-oor who was *Mustajaabud Da'waat*. Every dua he made was accepted by Allah Ta'ala. He was a great devotee of Allah Ta'ala. The kuffaar of the city went to him and implored him to make dua for the defeat of Bani Israaeel. Bal'am responded that Hadhrat Yoosha' (Alayhis salaam) was the Nabi of Allah Ta'ala and his army was the Army of Allah Ta'ala. No power will be able to defeat them. It was not possible for him to supplicate to Allah Ta'ala to inflict defeat on Hadhrat Yoosha' (Alayhis salaam) and his army. On the contrary, he advised them all to accept the Deen of Nabi Musaa (Alayhis salaam). They harshly and angrily rejected this advice and threatened him with death if he refused to make dua against Hadhrat Yoosha' (Alayhis salaam).

Bal'am Baa-oor became fearful, nevertheless, he did not make the dua the kuffaar were demanding. Bal'am's wife was the most beautiful woman, and he was madly in love with her, but she was a kaafirah. The king offered her abundant wealth to convince Bal'am to make dua for the defeat of Yoosha' (Alayhis salaam). Now she became like a highway robber to plunder the Imaan of her husband. She threatened to leave her husband if he refused making the supplication. She demanded to be divorced. Finally, he succumbed to her evil wiles. In the attempt to make dua against Hadhrat Yoosha' (Alayhis salaam) he became *mardood*

(rejected) and *mal-oon* (accursed). Allah Ta'ala makes reference to this episode in the Qur'aan Majeed.

“His similitude is like that of a dog. If you attack it, it (the dog) pants, or if you leave it, it (also) pants. This is the example of people who belie Our Aayaat.”
(A'raaf, Aayat 176)

He fell into the snare of shaitaan who had used his wife to entangle him in kufr. Nabi Yoosha' (Alayhis salaam) invaded with his army the land where Bal'am Ba-oor lived. When he attempted to make dua against the army of Nabi Yoosha' (Alayhis salaam), his mouth simply locked. After the third attempt, his mouth opened and his tongue miraculously hung out like a dog. It was stuck to his chest, leaving him panting like a dog.

He had become the agent of Iblees, hence his earthly punishment was panting like a dog with tongue on his chest at all times. He had attempted to use the Deen against the Deen. The bounty of *Istijaab* (acceptance of dua) is an element of the Deen. Nabi Yoosha's Jihad was an element of the Deen. This dog of a person- the agent of Iblees - whose brains became convoluted by worldly and nafsani motives, abortively attempted to use the Deen against the Deen. He miserably failed and ended up like a dog panting at all times in all circumstances whether tired or not.

The following is a fuller account of what had transpired with Bal'am Baa-oor. The threat of the king to have him killed, and the nagging and threats of his wife to leave him ultimately overwhelmed the intelligence and Imaan of Bal'am. He ignorantly and satanically concocted a stratagem which he believed would serve a double purpose – remaining a man of the Deen and also fulfilling the demand of the king.

Bal'am advised the king to send into the army of Bani Israaeel numerous young, beautiful females to entrap them in immorality and fornication. In consequence of their heinous misdeeds, Allah Ta'ala would inflict defeat on them. The king readily and swiftly complied. However, Allah Ta'ala had decreed victory for Bani Israaeel, hence by the fadhl of Allah Ta'ala, the prostitutes failed to even attract the attention of the Mujaahideen. When this plot had miserably failed, Bal'am's wife said: "If you refuse to curse, i.e. make dua for the defeat of Bani Israaeel, then divorce me."

Feeling helpless, Bal'am went into his Ibaadat cloister with the intention to fulfil the demand of his wife. However, as he entered he saw two lions in position to attack him. He quickly retreated. Leaving his cloister, he said to his wife: "O my beloved wife! Forget about this issue. How will I face Allah Ta'ala? What response will I be able to give Him? It is better for the Nabi of Allah Ta'ala to establish his rule in this city."

Wife: “I shall not speak with you as long as you refuse to make the dua against Bani Israaeel.” She persisted with her nagging and threats. Then Bal-am again went to his cloister. As he entered, two serpents began sliding towards him. He quickly retreated. Coming out he said to his wife: “O my beloved one! Fear Allah! How can I ever curse a Nabi of Allah?”

Wife: “You have again come with a stunt. Supplicate! Otherwise divorce me.” Unable to bear the pressure on him, Bal-am left the house. He mounted a donkey and went into the forest. After a short while, the donkey refused to move forward despite the beating it sustained from Bal-am. Then by the Qudrat of Allah the donkey spoke and said: “O Bal-am! Return to your house and do not make the bad dua. You will be cast into the Fire.”

Overcome with fear, Bal-am turned course and headed for his home. Along the way shaitaan appeared in human form and said: “O Bal-am! Why do you abandon the path of rectitude.” Bal-am said: “This donkey prevents me, and I myself understand that it is evil to curse a Nabi.”

Shaitaan: “In fact, shaitaan has turned you away from the good path. How can you follow what a donkey

said? Shaitaan was influencing the donkey. Make the dua. You will become the king of the City of Baaliq.”

Falling into the snare of Iblees, Bal-am left the donkey and walked on foot. He went up the mountain to a spot where he used to devote himself in Ibaadat. He then uttered the evil supplication and fell under the Wrath and Curse of Allah Ta’ala. Prior to this, Allah Ta’ala had revealed to Hadhrat Yoosha’ (Alayhis salaam) that the delay in gaining victory was due to Bal-am Baa-oor to whom Allah Ta’ala had granted the treasure of *Ism-e-A’zam* (*The Greatest Name of Allah*). With this Name he would make dua and gain *Maqbooliyat* (Acceptance) immediately. Hadhrat Yoosha’ (Alayhis salaam) supplicated to Allah Ta’ala to obliterate from Bal-am’s memory the *Ism-e-A’zam* and to snatch away his status of Divine Proximity. Allah Ta’ala accepted the Dua of Hadhrat Yoosha’ (Alayhis salaam).

After the conquest of the city, Bal-am, smitten with fear and remorse, came to Hadhrat Yoosha’ (Alayhis salaam). He greeted with great humility. Hadhrat Yoosha’ (Alayhis salaam) said: “O Bal-am! I had cursed you. Allah Ta’ala has therefore snatched away your status of Divine Proximity. However, I give you the glad tidings of three duas which you may still make and it would be accepted by Allah.”

Stricken with grief, Bal-am said to his wife: “O evil one! I had warned you that no dua can be made against a Nabi. Now my status of divine proximity has been snatched away.”

Wife: “You have worshipped for 300 years. Everything is lost. Your ibaadat was futile.” Bal-am blurted out that he still had the opportunity of making three duas which will be *maqbool* (accepted). She said: “Please make one dua for me. Retain the two for yourself.” Bal-am said: “Leave all three duas for salvation in the Hereafter so that I be saved from the Fire of Jahannam.” His wife now pleaded and displayed great love. She begged him to make dua that she becomes the most beautiful woman.

Imaam Ghazaali (Rahmatullah alayh) had said that when a man is entrapped by a woman, 80% of his brain cells become inoperative. This calamity overtook Bal-am. Thus, he relented and made the dua. Miraculously, his wife became the most beautiful woman. The place was lit up with her beauty. Bal-am had squandered one of the most valuable treasures he still had. He wasted it at the behest of the nafs. The consequence of this misdemeanour was that Bal-am’s face became black and ugly. Meanwhile his wife struck up adulterous relationships with other men.

One day he caught her in the act of adultery. Unable to bear the agony of his wife's infidelity, he blurted out a bad dua for her. Instantaneously and miraculously all her beauty evaporated. Her face became black and transformed into that of a dog. Thus, Bal-am had expended and wasted two of his three precious Duas. When the people saw what had happened to the wife, they implored Bal-am to make dua for the restoration of her former beauty. Bal-am, using his last dua, supplicated for her original face to be restored. Allah Ta'ala accepted the dua and she regained her original form and beauty. Now he no longer was able to supplicate for his salvation in the Aakhirah. He remained *mardood* and *mal-oon* – rejected and accursed for allowing his intelligence to be subverted by a woman.

After conquering one city, Yoosha' instructed Bani Israaeel to enter with humility, with heads lowered, without displaying any pride and the arrogance of conquerors, and seeking forgiveness from Allah Ta'ala. The victories had created pride in Bani Israaeel. Instead of entering with humility as instructed by their Nabi, they entered with great arrogance and pride, flaunting courage and power. Allah Ta'ala punished them with a plague which claimed the lives of thousands.

Yoosha' (Alayhis salaam) gained many victories. In seven years he had conquered all the territory and had

put to death 21 mushrik kings. The Law of the Tauraah was established in all the conquered territories by Hadhrat Yoosha' (Alayhis salaam).

Hadhrat Yoosha' (Alayhis salaam) had accompanied Nabi Musaa (Alayhis salaam) in the search for Hadhrat Khidhr (Alayhis salaam). At that time Hadhrat Yoosha' (Alayhis salaam) was the servant of Nabi Musa (Alayhis salaam), not a Nabi.

Before his demise, he appointed Hadhrat Kaaloot (Alayhis salaam) as his Khalifah. After Hadhrat Yoosha's demise, Kaaloot (Alayhis salaam) became the Nabi. He was from the progeny of Sham'oon, the son of Nabi Ya'qoob (Alayhis salaam). Hadhrat Yoosha' (Alayhis salaam) died at the age of 169 years. There is no information on Hadhrat Kaaloot (Alayhis salaam).

**HADHRAT
NABI
UZAIR
(ALAYHIS
SALAAM)**

HADHRAT NABI UZAIR **(Alayhis salaam)**

Very little is known about Hadhrat Uzair (Alayhis salaam). The kaafir king, Nebucanezzar (Bukht Nasr) had ravaged and totally destroyed the City of Jerusalem which was the headquarters of Bani Israaeel. Due to the gross transgression and evil of Bani Israeel, Allah Ta'ala sent Bukht Nasr to punish them. The entire city, including Musjidul Aqsa was razed to the ground. The city was pummeled and utterly flattened and destroyed. This destruction occurred several centuries before Hadhrat Nabi Isaa's era.

Bukht Nasr had taken approximately 70,000 Bani Israeel in chains to Baabil where they were enslaved and imprisoned. Among the prisoners were also Hadhrat Nabi Daanyaal (Alayhis salaam). Uzair (Alayhis salaam) was also among the prisoners, but he was a young lad at that time.

After the destruction of Jerusalem, Hadhrat Uzair (Alayhis salaam), after his release many years later, happened to pass by the destroyed and ruined city. Riding a donkey, he was shocked at the scene of the once prosperous and populated city of Jerusalem. While surveying the destruction, he wondered if ever the city would be resurrected. Referring to Hadhrat Uzair's wondering, the Qur'aan Majeed says:

“Or (Did you not see) the like of him who passed by a city which was in utter ruin on its roof. He exclaimed (out of surprise): ‘How will Allah resurrect this (city) after its death (utter ruin)?’ Then Allah Ta’ala gave him death for a hundred years. Then Allah restored him to life. (Allah) asked: ‘How long did you stay?’ He said: ‘I stayed a day or part of a day.’ Allah said: ‘In fact, you stayed a hundred years. Look at your food and drink. It has not decayed. And, look at your donkey. We have made you a sign for the people. Now look at the bones (of the donkey). (Look) how We are resurrecting it and clothing it with flesh.’

When this (resurrection) became manifest to him, he said: ‘I know that verily Allah has power over all things.’ ”
(Al-Baqarah, Aayat 259)

When his rooh was taken, it was during the afternoon. When he was restored to life, the sun was about to set. That is why he said that he stayed a day or a portion of a day. Even after a century, he found his food as fresh as it was when he had gone to ‘sleep’. However, his donkey had decomposed and the bones were lying scattered. Allah Ta’ala demonstrated to Hadhrat Uzair (Alyhis salaam) His power by restoring the donkey to life after he (Hadhrat Uzair) and the donkey remained dead for a century.

When Bukht Nasr had invaded and destroyed Jerusalem, every single copy of the Tauraah was

destroyed and all the reciters of the Tauraah were put to death. The entire Tauraah was again revealed to Hadhrat Uzair (Alayhis salaam) whom Allah Ta'ala sent to guide Bani Israaeel after they were freed from captivity and resettled in Jerusalem.

After a sleep or death of a century, when Hadhrat Uzair (Alayhis salaam) returned to his village, he found all the people to be strangers and no one recognized him. When he came to his house he found an old, blind, lame woman occupying it. She was 120 years old. She was the slave-girl of Hadhrat Uzair (Alayhis salaam). When he left her she was 20 years old. Hadhrat Uzair (Alayhis salaam) said to her: "This is the home of Uzair." She responded: "Yes. I have not heard anyone speaking about Uzair for ages." He said: "Well, I am Uzair. Allah had put me to death for a hundred years, then resurrected me."

She said: "Uzair was Mustajaab. (i.e. Allah Ta'ala would readily accept his duas). If you are indeed Uzair then supplicate to Allah Ta'ala to restore my vision." Hadhrat Uzair (Alayhis salaam) made dua for the restoration of her vision. He rubbed his hand on her eyes, and by the permission of Allah Ta'ala she regained her sight. Then he took hold of her hand and said: "Stand by the permission of Allah!" She stood and was cured. She looked attentively at him and

recognized that he was indeed Uzair (Alayhis salaam). She said: “I testify that you are indeed Uzair.”

She went to the elders of Bani Israaeel who were in a gathering. The son of Hadhrat Uzair (Alayhis salaam) was a hundred years old and a prominent Shaikh in Bani Israaeel. Among his grandchildren were Mashaaikh and old, white-haired men whilst his hair and beard were black. The lady exclaimed: “This is Uzair.” When they scoffed and rejected her, she identified herself and said: “He (Uzair) made dua to his Rabb, hence Allah has restored my vision and cured my lameness. Allah caused death to him for a 100 years, then resurrected him.”

There was pandemonium among the people. Then Hadhrat Uzair’s son said:

“My father had a black crescent-like mark between his shoulders.” When he viewed the shoulders of Hadhrat Uzair (Alayhis salaam), he immediately recognized his father.

Allah Ta’ala had revealed the entire Tauraah to Hadhrat Uzair (Alayhis salaam) after every single copy of the Tauraah was destroyed by Bukht Nasr. Hadhrat Uzair (Alayhis salaam) who was a young boy at that time, was also taken prisoner. After Bani Israaeel were freed, Allah Ta’ala appointed him the Nabi to guide his people. Allah Ta’ala sent an Angel with a container of

water. When he drank the water, the entire Tauraah was implanted into his heart.

When Bani Israaeel were astounded by this wondrous revelation of the Tauraah and its recitation by Hadhrat Uzair (Alayhis salaam), they said that only the ‘son of Allah’ could perform this feat. Referring to this shirk of Bani Israaeel, the Qur’aan Majeed states:

“The Yahood said: ‘Uzair is the son of Allah, and the Nasaara said Maseeh is the son of Allah.’ This, their statement resembles the statement (of kufr) of the kuffaar before them. Allah cursed them. Whither are they deviating.”

(At-Taubah, Aayat 30)

**HADHRAT
NABI
JARJEES
(ALAYHIS
SALAAM)**

HADHRAT NABI JARJEES (Alayhis Salaam)

Hadhrat Nabi Jarjees (Alayhis salaam) was a resident of Filisteen which was ruled by an excessively cruel idol-worshipping king whose name was Daadyaanah. This king had repeatedly martyred Hadhrat Nabi Jarjees (Alayhis salaam). Whenever the king had Hadhrat Jarjees brutally killed, Allah Ta'ala would restore him to life. The Nabi would renew his Da'wat of Tauheed and the king would have him put to death most horribly. But, again and again Allah Ta'ala would resurrect Hadhrat Jarjees (Alayhis salaam) to continue brandishing the Standard of Tauheed and to call on the king and the people to abandon idolatry and enter into the fold of Imaan.

The king had constructed a huge idol made of gold and studded with precious stones. The idol was regularly perfumed with musk and ambergris. The king and the people would prostrate to the idol. Whoever refused, was cast into a fire and incinerated. Allah Ta'ala appointed Hadhrat Jarjees (Alayhis salaam) as His Nabi to call this accursed king to the Path of Tauheed and Hidaayat (Guidance).

Presenting himself to the king, Hadhrat Jarjees (Alayhis salaam) said:

“O Daadyaanah! Abandon idolatry. Worship the Creator of the heavens and earth, Who is wise, Who

sees, Who is the Provider of the entire universe.”

The accursed king responded: “O Jarjees! If you have a god as you claim, then why are you a pauper. Why are you deprived of the comforts and luxuries of the world while my god has bestowed kingdom, power and wealth to me?”

Hadhrat Jarjees: “The world with all its treasures has no perpetuity. The treasures which have eternal endurance are the best. I have hope to acquire such everlasting treasures.”

The Mal-oon (accursed) king: “What is that?”

Hadhrat Jarjees: “The treasures of Jannat where there will be no hardship and difficulty. The kingship and kingdom of Jannat will be perpetual.”

When the king could not tolerate this call and warning of Jarjees, he ordered him to be executed. He was to be stoned to death. His flesh was to be ripped off his body with a specially prepared steel device and his remains were to be burnt out. All of this cruelty and brutality were meted out to Hadhrat Jarjees (Alayhis salaam). However, from within the fire, he proclaimed: “*Laa ilaha ill al laah.*” Then, casting the king and his men in shock and consternation, Hadhrat Jarjees (Alayhis salaam) emerged alive from the fire. He promptly

renewed his Call: “O people: ‘Say – *Lailaha ilaha ill al laah.*”

Although shocked and stunned by Jarjees (Alayhis salaam) coming back to life, the accursed king ordered six huge metal bolts to be heated and knocked into the body of Hadhrat Jarjees (Alayhis salaam). He was thrown on to the ground. One hot bolt was knocked into his head; one was knocked into his breast, and one in each hand and foot. After his demise, an Angel arrived, removed the bolts and Hadhrat Jarjees (Alayhis salaam) was restored to life, not having suffered in any way by the torture.

Then addressing the idolaters he proclaimed: “O kuffaar! Say: *Laa ilaha il lallaah*, and refrain from idol-worship, and worship Allah.” Hidaayat (guidance) is the prerogative of only Allah Ta’ala. The Qur’aan Majeed repeatedly says: “*Allah guides whomever He wills, and He misleads whomever He wills.*” Thus, despite having witnessed these wondrous Miracles of the resurrection of Hadhrat Jarjees (Alayhis salaam), the Mal-oon king again ordered him to be executed.

Hadhrat Jarjees (Alayhis salaam) was thrown into a huge pot of boiling sulphur-oil mixture. By the command of Allah Ta’ala, a fountain of cool water gushed from the boiling cauldron which was rendered cold. Not a hair of Hadhrat Jarjees (Alayhis salaam)

was burnt. Hadhrat Jarjees (Alayhis salaam) said to the shocked and bewildered king: “O Mal-oon! Does That Creator Who has created the heavens without pillars and the earth on water not have the power to save me from your brutality?”

The accursed king fearing that the people would revolt against him, ordered that Hadhrat Jarjees be imprisoned. Again, steel pegs were driven through his hands and he was cast into the dungeon. A huge boulder was placed on his stomach to pin him down. By the command of Allah Ta’ala, an Angel arrived and removed the boulder and the pegs. Food was brought for him by the Angel. The Angel conveyed to him:

“Allah Ta’ala conveys His Salaam to you and said that you will be cast into trial for seven more years. You have to bear the suffering. Thereafter you will attain Shahaadat (Martyrdom).”

The next morning, Hadhrat Jarjees (Alayhis salaam) went to the accursed king who was destined to remain a kaafir. Fearful and utterly bewildered, the king asked: “Are you Jarjees?”

Hadhrat Jarjees: “Yes, I am Jarjees.”

The king: “Who set you free from the dungeon?”

Hadhrat Jarjees: “The Creator of the heavens and earth was merciful to me.”

This vile accursed king in desperation to kill Hadhrat Jarjees, ordered that he be sawn apart and killed. Thus, Hadhrat Jarjees (Alayhis salaam) was sawn into two parts which were thrown to some lions. Contrary to their natural instincts, the lions displayed docility. With lowered heads they circumambulated the two parts of the body of Hadhrat Jarjees, and sat in guard. That night Allah Ta'ala restored him to life and sent an Angel with food. The Angel conveying the Salaam of Allah Ta'ala informed him that the next day the kuffaar would be gathering in the open to celebrate their festival. He was to proceed to their venue and to proclaim the Tauheed of Allah Ta'ala.

Fulfilling the command of Allah Ta'ala, Hadhrat Jarjees (Alayhis salaam) went in the morning where the mushrikeen had assembled and called them to the worship of the One Allah. Seeing him, they were greatly astounded. They asked in surprise about his resurrection. Hadhrat Jarjees (Alayhis salaam) replied: "In this manner does my Rabb bring into existence from the state of non-existence. He has sent me to you with the Message of Imaan. It is incumbent for you to submit and become Muslim."

The chiefs of the kuffaar said that they believed that he was an expert sorcerer and all these miraculous displays were the effects of magic. "Our eyes have been mesmerized", they said. The accursed king gathered

numerous expert magicians to combat Hadhrat Jarjees (Alayhis salaam). He promised them considerable wealth, treasures and ranks if they could kill Hadhrat Jarjees (Alayhis salaam). The magicians assured the king that killing Hadhrat Jarjees (Alayhis salaam) posed no difficult feat for them. They will swiftly eliminate him.

The king asked them to explain how they would accomplish this feat. He was apprehensive in view of all attempts having failed to permanently kill Hadhrat Jarjees (Alayhis salaam). After each killing he was miraculously restored to life. The magicians asked for a cow. A cow was brought. They recited some incantation into the ear of the cow and blew into the ear. Instantaneously, the cow miraculously was transformed into two bulls. A fertile ground sprang up which was ploughed by the two bulls. Wheat miraculously grew, was harvested and ground into flour. Bread was baked with this flour.

The king was overjoyed at this demonstration of expertise of the magicians. He was now convinced that the magicians would be able to accomplish the task which he has assigned to them. They had to kill Hadhrat Jarjees (Alayhis salaam).

The magicians recited an incantation on a glass of water, blew in it and offered it to Hadhrat Jarjees

(Alayhis salaam). Reciting *Bismillaahir Rahmaanir Raheem*, he drank the water (which was poisoned). The magicians asked him: “How do you feel?” Hadhrat Jarjees: “I was overcome with thirst. You gave me delicious cold water with which I quenched my thirst. May Allah Ta’ala guide you.”

The chief of the magicians said: “If anyone else had drunk that water which we had given you, there would not have remained a sign of him (i.e. not even his dead body would have survived). Now we understand that you are such an expert sorcerer who have surpassed us all in the science of sorcery.”

While the magicians who had come at the call of Fir’oun to combat and defeat Nabi Musaa (Alayhis salaam), had seen the truth and were guided to accept Imaan, Allah Ta’ala did not ordain hidaayat for the sorcerers of this evil king. No one can fathom the wisdom and mysteries of Allah Azza Wa Jal. The defeat of Daadyaanah’s sorcerers and their inability to kill Hadhrat Jarjees (Alayhis salaam) spread like wildfire. The mushrikeen said that in Bani Israaeel Hadhrat Jarjees was a man of great excellence. Many people accepted Imaan silently and concealed their Imaan for fear of the king.

A poor old lady came to Hadhrat Jarjees (Alayhis salaam) saying that her cow had died. She derived her

living by selling the milk of the cow. Now she had no means of earning a livelihood. She implored him to make dua for her cow to be restored to life. He gave her his asaa (staff) and said: "Take this staff. Strike it on the body of the dead cow and say: 'Get up by the permission of Allah!'" The old lady did as was instructed and the cow came to life. The news of this Mu'jizah (Miracle) rapidly spread among the people. The old lady accepted Imaan.

One day, a very close associate of the evil king addressing the people said: "O People! What have you understood from the wonderful feats demonstrated by Jarjees? Have you understood who he is? I am convinced that he is the true Nabi of Allah Ta'ala." The chiefs of the kuffaar said: "It appears to us that you have become a victim of the sorcery of Jarjees. You are under his spell of magic." He responded: "No! Allah has guided me towards Him, hence I have accepted Imaan."

Four thousand people then embraced Imaan. The Maloon king had all four thousand Muslims executed. All of them became Martyrs.

A senior member of the king's army said to Hadhrat Jarjees (Alayhis salaam): "O Jarjees! What is the proof of your Nubuwwat – that indeed you are the Nabi of

Allah? Show us the proof. We shall then accept you and believe in your Message.”

Hadhrat Jarjees: “What miracle do you want to see?”

The Kaafir: “If you are the Nabi, then supplicate to Him to cause four different kinds of trees to grow from the four legs of this chair on which I am sitting. The trees should have branches, leaves and fruit which we shall eat. Then we shall know that you are the true Nabi.”

Hadhrat Jarjees: “This is an insignificant thing for the Power of my Rabb. He supplicated to Allah Ta’ala.” Just as the kuffaar had requested, so it happened. Despite witnessing this wonderful Mu’jizah, the mushrikeen refused to believe and persisted in their rejection of Hadhrat Jarjees (Alayhis salaam). They attributed the Mu’jizah to magic. They said: “You are an expert sorcerer. We do not accept you.”

Meanwhile the evil, accursed king was constantly engaged in his plot to kill Hadhrat Jarjees. His latest stratagem was to construct a huge image of a bull with copper. The bull’s stomach was filled with sulphur and other poisonous oils. Hadhrat Jarjees (Alayhis salaam) was encased inside the stomach of this object which became a boiling cauldron. By the command of Allah Ta’ala darkness fell on the entire city, and a severe storm overtook the people. Thunder and lighting struck. It remained so intensely dark for several days that

people could not differentiate between things and time, whether it was night or day.

Allah Ta'ala ordered Hadhrat Meekaeel (Alayhis salaam) to strike the bull-cauldron. Hadhrat Jarjees (Alayhis salaam) emerged safely and unscathed. Again he went to the mushrikeen and said: "O kuffaar! Fear Allah! Recite *Laa ilaaha ill allaah, Jarjees Nabiyyullaah.*" The kuffaar said: "O Jarjees! Innumerable people of our nation have died over the centuries. If you are able to bring them back to life, we shall believe in you." Hadhrat Jarjees (Alayhis salaam) said: "What you are asking is insignificant relevant to the limitless Qudrat of my Rabb. He had created the entire universe with one little statement, namely 'Kun! (Be!)'. Resurrecting all the dead poses no problem for Him."

Then Hadhrat Jarjees (Alayhis salaam) went to the graveyard and supplicated to Allah Ta'ala. By the command of Allah Ta'ala, twelve thousand people came to life on this occasion. Among them was a man whose name was Naufal. Hadhrat Jarjees (Alayhis salaam) said to him: "How many years have you been dead? What was your religion?" Naufal: "I was an idol-worshipper. I had died four thousand years ago. O Hadhrat! Daily I am afflicted with severe punishment."

Then an old lady came with a young boy and said: “My son is blind, lame, dumb and deaf. Do make dua for him to be cured of these ailments.” Hadhrat Jarjees (Alayhis salaam) rubbed some of his saliva on the eyes of the boy. Instantaneously he regained vision. He made dua and blew into the boy’s ears. His hearing was cured. Regarding the other two ailments, he assured her that Allah Ta’ala will cure these later. This boy was destined to perform a certain function.

The old lady who was a kaafirah, embraced Islam. When the king was informed of this episode, he ordered that Hadhrat Jarjees (Alayhis salaam) be imprisoned in the house of the old lady. The house was placed under siege. No food or water was allowed to enter the house. At that time, the old lady was not present in her house. Inside the house was a wooden pillar. With the dua of Hadhrat Jarjees (Alayhis salaam), the pillar became a fresh tree with a variety of fruit hanging from its branches. When the old lady returned and beheld this wonderful feat, her Imaan gained greater firmness (Yaqeen).

The mal-oon king ordered the demolition of the old lady’s house. The tree reverted to being a dry wooden pillar. Insanely the king again ordered that Hadhrat Jarjees (Alayhis salaam) be impaled on the ground with steel pegs driven through his body, and his body be incinerated. The ashes were to be strewn into the sea.

A Voice which all the kuffaar also heard, proclaimed: “O Sea! Protect the body of Jarjees and safely place him on the shore.” When this happened, the kuffaar said: “Once again the God of Jarjees has resurrected him.” However, since Allah Ta’ala in His Wisdom did not ordain Imaan for them, they said to Hadhrat Jarjees that he too should worship their idol.

Allah Ta’ala operates in mysterious ways which are unfathomable to people. When Hadhrat Jarjees (Alayhis salaam) resolutely rejected with contempt their suggestion of him worshipping their idol, they understood the opposite. They spread the rumour that Hadhrat Jarjees (Alayhis salaam) had finally accepted to worship their idol. The king was overwhelmed with delight. He came to meet Hadhrat Jarjees (Alayhis salaam), kissed his forehead and honoured him. He insisted that this day Hadhrat Jarjees (Alayhis salaam) would be his guest.

The kuffaar plot and Allah Ta’ala too plots, and His Plan is the best. That night in the palace, Hadhrat Jarjees while performing Isha’ Salaat recited the Tauraah aloud. The queen hearing the beautiful recitation of the Tauraah was vastly impressed. She sobbed much and accepted Imaan.

Meanwhile, the old lady again came to Hadhrat Jarjees (Alayhis salaam) and implored him to make dua for her son's two other ailments to be cured. Hadhrat Jarjees (Alayhis salaam), instructed her to bring her son. When she brought the son, he said: "O son!" Simultaneously, the boy responded: "Labbaik! O Nabi of Allah!" Thus he was cured of dumbness. Then Hadhrat Jarjees (Alayhis salaam) said: "O son, go to the temple of the idols and tell them (the idols) that Jarjees, the Nabi of Allah calls you." Immediately the boy got up. His lameness was cured.

The boy hastened to the temple where there were 70 idols. The name of the biggest idol was Naaqiloon. Addressing this big idol, the boy said: "Jarjees, the Nabi of Allah summonses you. With the permission of Allah, move and accompany me." Miraculously, all the idols with heads lowered came to life. Emerging from the temple, they followed the boy. They presented themselves with humility to Hadhrat Jarjees (Alayhis salaam). Hadhrat Jarjees (Alayhis salaam) struck the head of the big idol. Lo! All the idols disappeared underground.

Having witnessed these wonderful realities and Mu'jizaat, the queen addressing the people said: "O people! Seek forgiveness for your sins from the Rabb of Jarjees. Believe in Him. If you refuse and reject Imaan,

you too will be swallowed by the earth as has happened to the idols.”

The king said to the queen: “O my wife! For seventy years, Jarjees has been displaying miracles to us, but we have resolutely rejected him. But you have believed in him only having seen a miracle on one occasion.”

The Queen: “Sir! You have refused to accept Imaan because of your eternal misfortune and evil whereas I have been blessed by Allah with the good fortune of embracing Imaan, hence I have become a Muslim.”

Hearing this, the king became a boiling cauldron of rage. His own wife had ‘betrayed’ him. This was intolerable for him. She was then dragged to the gibbet for execution. The fortunate queen, blessed with Imaan was killed while she was smiling happily. Allah Ta’ala had grounded Imaan in her heart. Nothing swayed her. No amount of torture could deter her from the Path of Imaan she had adopted.

Like Hadhrat Aasiya (Alayhas salaam), the wife of Fir’oun, nothing made her flinch from the sweetness of her new-found Imaan. Allah Ta’ala had transformed the Queen instantaneously to become among His Muqarribeen (closest Auliya). In this regard, Allah Ta’ala says in the Qur’aan Majeed: “*Allah draws unto Him whomever He desires...*” Fire, steel pegs knocked

into the body and other horrendous forms of torture did not deter these noble and wonderful ladies (Hadhrat Aasiya and this Queen) from the Pathway of Imaan. As the Qur'aan states: *“That is the fadhhl (kindness) of Allah. He grants it to whomever He wills.”*

Now Hadhrat Jarjees beholding this scene of brutality to which this noble Queen was being subjected to, could no longer bear the pain and agony which he had suffered and patiently borne for many decades. It was now the seventh year of the Divine Promise. It was the year which heralded the end of his earthly mission of Nubuwwat. He (Alayhis salaam) broke down sobbing profusely. After all, he too was human.

Overwhelmed with profound grief over what has happened to the Queen, he raised his head to the heaven, and supplicated:

“O my Rabb! You are Wise and You See. Seven years have now passed, and I have borne all the hardships. You had said that after seven years this will end in my Martyrdom. The Promise is now to be fulfilled. O my Rabb! I no longer am able to make Sabr. I no longer have the strength to bear the tortures of the kuffaar. O My Rabb! Grant me now the promised Shahaadat, and enter me into the Assembly of the Shuhadaa. O My Rabb! Destroy these kuffaar with your Athaab

(Punishment). O my Rabb! Save those who have accepted Imaan in You.”

The Queen was killed and numerous others who had embraced Imaan were killed. Hadhrat Jarjees (Alayhis salaam) was unsure if his moment of Shahaadat had arrived. He was yearning for Shahaadat, not to be resurrected again in this dunya to undergo the same process of suffering at the hands of the kuffaar. Although it was the promised seventh year for his Shahaadat, he yearned and hoped that the moment be hastened so that he too may depart from this earthly abode with the noble dignity which had wrapped the Queen and the many other Mu'mineen. The moment for which he so much yearned and longed had arrived. The Divine Decree came with swiftness.

As Hadhrat Jarjees (Alayhis salaam) terminated his dua, a dreadful Fire descended from the sky, accompanied by thunder and lightning, and settled on the kuffaar. In the resultant pandemonium some among them shouted that this calamity was the consequence of the supplication of Hadhrat Jarjees. Since they were decreed by Allah Ta'ala to be doomed to everlasting perdition in the Fire of Jahannam, in blind rage they charged at Hadhrat Jarjees (Alayhis salaam) and finally martyred him. Thus, Hadhrat Jarjees (Alayhis salaam) attained the lofty status of Shahaadat for which he had supplicated and longed so much.

The entire city was engulfed by the Fire and every kaafir was incinerated and destroyed. Thirty thousand persons who had embraced Imaan were all saved from this Punishment of Allah Ta'ala.

**HADHRAT
SHAM'OON
(ALAYHIS
SALAAM)**

HADHRAT NABI SHAM'OON **(Alayhis Salaam)**

Very little is known about the life of Hadhrat Sham'oon (Alayhis salaam). He was sent as the Nabi to the city of Umooziyah on the shores of the Mediterranean Sea. The name of the kaafir king was Footah.

Allah Ta'ala had bestowed stupendous physical strength and courage to Hadhrat Sham'oon (Alayhis salaam). The only reliable information regarding this Nabi of Allah Ta'ala is a brief reference to him in the tafseer of Surah Al-Qadr.

Once Rasulullah (Sallallahu alayhi wasallam) told the Sahaabah that in Bani Israaeel there was a Nabi or an Aabid who waged Jihaad Fi Sabeelillaah for a thousand months. For a thousand months, daily Hadhrat Sham'oon (Alayhis salaam) would set out after fajr, taking up arms to fight the kuffaar.

He would attack the army of the king, penetrating their ranks and killing the enemy on all sides. He instilled great terror and fear in the hearts of the kuffaar. Allah's protection was always with him. Every morning, for a thousand months, Hadhrat Sham'oon would issue from his house to continue with the mission of Jihad. Then he would spend the entire night in Ibaadat.

When Rasulullah (Sallallahu alayhi wasallam) narrated these wonderful feats of Jihad and Ibaadat of Hadhrat Sham'oon (Alayhis salaam), the Sahaabah were grieved and lamented their inability to gain such immense thawaab. To assuage the grief of the Sahaabah, Allah Ta'ala revealed Surah Al-Qadr in which is the Aayat mentioning that in Ramadhaan is a Night more superior than a thousand months. Ibaadat in that night surpasses the reward of Hadhrat Sham'oon's Jihad of a thousand months.

“Verily, We have revealed it (the Qur’aan) during the Night of Qadr. And what will convey to you what is the Night of Qasdr? Lailatul Qadr is better than a thousand months.

In that Night the Malaaikeh and the Rooh (Jibraeel) descend with the permission of their Rabb with every decree. (This Night is pure) Peace which endures until Fajr.”

(Surah Al-Qadr)